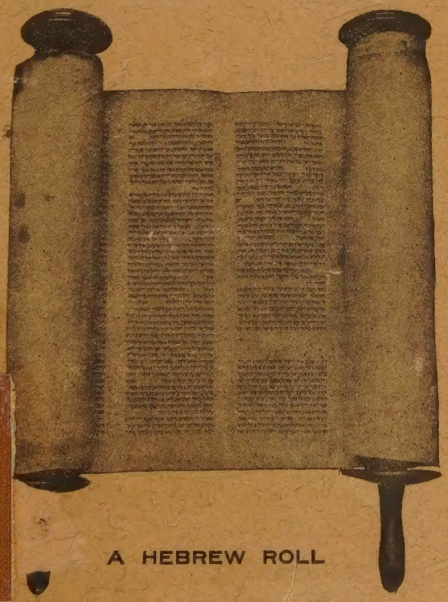
A First Hebrew Reader

BY

DUNCAN CAMERON, B.D.

SECOND EDITION
(Revised throughout)



A HEBREW ROLL

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Edinburgh: T. & T. CLARK, 38 George Street

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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BY

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1923

CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

MADE AND PRINTED IN GREAT BRITAIN BY
MORRISON AND GIBB LIMITED

FOR

T. & T. CLARK, EDINBURGH

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED
NEW YORK: CHARLES SCRIBNER'S SONS

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PREFACE TO THE SECOND EDITION.

A FEW alterations have been made in this Edition. The writer takes this opportunity of thanking Principal Sir Donald MacAlister and Professor William B. Stevenson of Glasgow University, and Professor A. R. S. Kennedy of Edinburgh University, for their suggestions.

PREFACE TO THE FIRST EDITION.

THIS book is designed for students who wish to learn in a short time enough Hebrew to enable them to read one of the simple books of the Hebrew Bible. The writer makes no attempt to give an accurate knowledge of the details of Hebrew Grammar. He has in view those who will have no tutor, and seeks to make them familiar from the beginning with reading Hebrew as it is in a book of the Bible. The illustrations are all taken from the Book of Jonah. Four or five months of regular study will enable the reader to master this First Hebrew Reader. He will then be able to read fluently the Book of Jonah, and can proceed to the more systematic study of the language by using Professor A. B. Davidson's well-known *Hebrew Grammar*.

The writer desires to offer his thanks to Dr. James Kennedy of the New College, Edinburgh, who read the proofs and made several helpful suggestions.

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A FIRST HEBREW READER

LESSON I.

The Alphabet.—The letters of the Hebrew Alphabet should be learned carefully. This first step needs thoroughness and patience. The letters are given below, and should be written and re-written, until the student is familiar with them.

Name.	Sign.	Sound.	Corresponding English Letter.
Aleph	א	—	'
Beth	ב	b in "bind"	b
Gimel	ג	g in "get"	g
Daleth	ד	d in "date"	d
He	ה	h in "hair"	h
Waw	ו	w in "way"	w
Zayin	ז	z in "zeal"	z
Cheth	ח	ch in "loch"	ch
Teth	ט	t in "tea"	ṭ
Yod	י	y in "you"	y
Kaph	כ	k in "keep"	k
Lamed	ל	l in "lame"	l
Mem	מ	m in "moon"	m
Nun	נ	n in "noon"	n
Samech	ס	s in "sun"	ṣ
Ayin	ע	—	'
Pe	פ	p in "pain"	p
Tsadi	צ	—	ts
Koph	ק	k in "keep"	q
Resh	ר	r in "run"	r
Sin	שׂ	s in "sun"	s
Shin	שׁ	sh in "shun"	sh
Tau	ת	t in "tea"	t

Remarks.—(1) In the English Alphabet we have not merely consonants like B, C, D, but also vowels like A, E, and O. It is not so in Hebrew. The alphabet consists entirely of consonants.

(2) Hebrew words are written from right to left, not as in English from left to right. Therefore, if we wish to write down the Hebrew letters for a word in which the consonants are in the order b r ch in English letters, we write in Hebrew ב ר ח, the first letter being at the right hand of the word.

(3) Aleph represents the catch in the breath heard in English between two vowels in a word like "re-inforce." The beginner may regard it as a mute letter. In transliterating (that is, in writing out the Hebrew letters in the corresponding letters of the English Alphabet) it is usual to represent Aleph by '.

(4) Ayin is a difficult sound to reproduce, and may be taken by the beginner as a mute letter. It is represented in transliteration by '.

(5) We have not a letter that can be compared to Cheth. The final ch in "loch" represents the sound fairly well. We do not find that sound at the beginning of a word in English, but it is frequently so placed in Hebrew.

(6) Tsadi is to be pronounced as "ts." Many Hebrew scholars prefer to pronounce this letter as an emphatic s, like a double s.

(7) Pronounce both Samech and Sin as "s." Teth and Koph resemble in sound our "t" and "k" pronounced with emphasis, but beginners may be content to give the ordinary sound of these letters.

(8) Note that in Shin the point is on the right of the three upright lines, while in Sin it is on the left.

(9) Note the point in the centre of b, g, d, k, p, t. This point is called *Dagesh.*

EXERCISE I.

Give the names of the letters in the following Hebrew words:

וידי, יהוה, יונה, לאמר, באה, כל, זה, פני, גורל, רוח, יבשה, הקל, חס, נא, עלה, שמחה, קול, דבר, מעל, לקח, היה, אזבח, סער, עמלת:

Note.—Read from right to left, beginning with Waw, Yod, He, Yod.

LESSON II.

Final Letters.—Five of the letters have two forms, one being used when the letter is at the end of a word. Note that

Kaph at the end of a word is		ך	; elsewhere	כ or כּ
Mem	„	ם	„	מ
Nun	„	ן	„	נ
Pe	„	ף	„	פ or פּ
Tsadi	„	ץ	„	צ

Dagesh.—Attention has been called to the point in the body of six letters: בּ, גּ, דּ, כּ, פּ, תּ. The word "Begadkepat" helps one to remember these six letters. Sometimes they are written without the dagesh, and then there is a change in the pronunciation.

Beth with the Dagesh is pronounced like b in "bind," but without the dagesh it is pronounced like v in "vine." In transliteration we represent Beth without dagesh by bh.

Daleth with Dagesh is d in "date," but without dagesh it represents the sound of "th" in "this." We represent it in transliteration by dh.

Gimel and Kaph without the dagesh have the same sound, resembling "ch" in "loch." In transliteration, ג is represented by "gh" and כ by "kh." We have already seen that גּ is pronounced like "g" in "get," and כּ like "k" in "keep."

Pe פּ is "p" in "pain," but פ is pronounced like "ph" in the word "philosopher"—the sound of our letter "f."

Tau תּ is like "t" in "tea," but ת is "th" in "thing."

Remarks.—(1) Note the resemblance between some of the letters of the Hebrew Alphabet. Beth is not unlike Kaph, but note that Beth is not rounded like Kaph. Gimel and Nun resemble each other.

(2) Daleth and Resh are sometimes confused; but note that Resh is rounded while Daleth is not. Note that there is a short upright line at the left of He, while both the upright lines in Cheth are of the same size. Note the open space between the left upright stroke in He and the top horizontal line. There is no such space in Cheth.

(3) Observe the difference between Waw, Zayin, and Yod. Waw comes down to the line, but Yod does not. The short line at the top of Zayin goes beyond the upright to the right, but in Waw we have only a very short line to the left of the upright line. The upright line is also slightly curved in Zayin.

EXERCISE II.

Transliterate the words in these two verses of the Book of Jonah (chap. iv. vers. 10, 11).

ויאמר יהוה אתה חסת על הקיקיון אשר לא עמלת בו
ולא גדלתו שבן לילה היה ובן לילה אבד: ואני לא
אחוס על נינוה העיר הגדולה אשר יש בה הרבה
משתים עשרה רבו אדם אשר לא ידע בין ימינו לשמאלו
ובהמה רבה:

Remarks.—(1) "Transliterate" means "give the corresponding English letters."

(2) Remember that Hebrew is read from right to left. The letters of the first word in the passage given are: w y ' m r.

(3) Note the "Begadkepat" letters. Remember that ת is "t," but ת "th."

(4) Note that the end of a verse is marked by :

(5) Represent א by ' and ע by ‘.

EXERCISE III.

Write out the Hebrew letters for:

w y th p ll l y w n h ' l y h w h ' l h y w m m‘y h d gh h:
w y ' m r q r ' th y m ts r h l y ' l y h w h w y‘n n y
m bṭ n sh ' w l sh w‘t y sh m‘t q w l y:

Remarks.—(1) Note remarks at end of Exercise II.

(2) These are two verses from the Book of Jonah.

(3) Hebrew is written from right to left The first word w y th p ll l is written וַיִּתְפַּלֵּל. Note that a consonant is doubled in Hebrew by using Dagesh. Thus לּ=ll.

(4) Note that "ṭ" is ט and "t" is ת; and that "ṣ" is ס and "s" is שׂ.

LESSON III.

The Vowels.—We have seen that the letters in the Hebrew Alphabet are all consonants. The vowel sounds are expressed in Hebrew books by various points, written usually below the consonants.

In this lesson we shall consider the manner in which what we may call the long vowel sounds are represented in Hebrew writing. We have these five long vowel sounds familiar to ourselves:

(1) the sound of "a" in the word "father";
(2) „ "ai" „ "pain";
(3) „ "ee" „ "seem";
(4) „ "o" „ "sore";
(5) „ "oo" „ "poor."

In transliteration and in teaching pronunciation these vowel sounds will be expressed in this book as follow:

ā stands for the sound of "a" in "father";
ē „ "ai" in "pain";
ī „ "ee" in "seem";
ō „ "o" in "sore";
ū „ "oo" in "poor."

We have these five long vowel sounds in Hebrew, and we note now how they are expressed.

(1) *Kāmetz.*—The vowel sound ā is represented in Hebrew by ◌ָ written under the consonant that precedes it. Thus the syllable bā- would be written בָ. This vowel sign is called "Kāmetz."

(2) *Tsēre.*—The sound ē is represented by the sign ◌ֵ written under the consonant preceding it. Thus

"bēn," the Hebrew word for "a son," is written בֵּן. This vowel sign is called "Tsēre."

(3) *Chīreq.*—The sound ī is represented by the sign ִ under the consonant. Usually this vowel sound is represented with the aid of the consonant "Yod." "Yod" then loses its value as a consonant. We have something corresponding to this in English. In the word "bay," "y" has lost its value and its sound as a consonant. The sound "lī," the Hebrew word for "to me," is written לִי. Note the dot under the consonant and the י following. This vowel sign is called "Chīreq."

(4) *Chōlem.*—The sound ō is represented also in two ways, with or without the aid of a consonant—the consonant in this case being "Waw." The sound of our word "coal" is represented in Hebrew by קֹל or קוֹל. In transliterating these letters we write "q ō l." Note that without the aid of "Waw," "Chōlem" is a dot *above* the consonant. When "Waw" is used, the dot is placed above the "Waw."

(5) *Shūreq.*—The sound ū is represented in two ways, with or without the aid of "Waw." The syllable which we may represent by the letters "kūm" is written in Hebrew קֻם or קוּם. This is a Hebrew word meaning "Arise." This vowel sign is called "Shūreq," and we see that it is represented either by the sign ֻ under the consonant, or by וּ "Waw" with a dagesh. Note that וֹ is ō, but that וּ is ū.

Before we proceed to an exercise on this Lesson, note the distinction between *transliteration* and *pronunciation.* The transliteration of אִישׁ is 'ī sh, but we represent its pronunciation simply as īsh.

The transliteration of נָקִיא is n ā q i'; its pronunciation is nā-kī.

Here are some examples on the lines of the exercise to follow.

Question: Transliterate the following Hebrew words:

קוֹלִי, אוֹסִיף, סוּף, חָבוּשׁ, הָרִים, שְׁנִית

Answer: q ō l ī, ʾ ō ṣ ī ph, ṣ ū ph, ch ā bh ū sh, h ā r ī m, sh ē n ī th.

Remarks.—(1) Express ◌ֹ by ō, and ◌ֻ by ū (not by *wō* and *wū*).

(2) Read the Hebrew from right to left, beginning with the word on the right side, but write the English letters from left to right.

(3) The pronunciation of these Hebrew words may be represented thus: kō-lī, ō-sīf, sūf, chā-vūsh ("ch" in "loch"), hā-rīm, shē-nīth.

(4) Remember that "ch" always represents the sound of ch in "loch," never ch in "church."

VOCABULARY I.

Hebrew Word.	Pronunciation.	Meaning.
אָנֹכִי	ā-nō-chī	I
אִישׁ	īsh	a man
בֵּן	bēn	a son
דָּג (m.)	dāch	a fish
דָּם (m.)	dām	blood
הוּא	hū	he
הָרִים	hā-rīm	mountains
כִּי	kī	for (conjunction), that
לֹא	lō	not
לִי	lī	to me
לָנוּ	lā-nū	to us
עָשָׂה	ā-sā	he did / he made
עָשִׂיתָ	ā-sī-thā	thou hast made / thou hast done
קוֹל	kōl	a voice
קוּם	kūm	rise or arise

For pronunciation of ā, etc., see page 5. Do not confuse Kaph and Nun. m = Masculine Noun, see page 23; f = Feminine Noun.

EXERCISE IV.

Transliterate the following Hebrew words:

יוֹנָה, לֵאמֹר, קוּם, לֵךְ, הָעִיר, רָעָתָם, בָּאָה, לָבוֹא, הֵטִיל,
גָּדוֹל, אִישׁ, לָנוּ, לֹא, רֵעֵהוּ, גּוֹרָלוֹת, הָרָעָה, תָּבוֹא,
אָנִי, יָרֵא, עָשָׂה, עָשִׂיתָ, כִּי, הוּא, דָּג, הוֹלֵךְ, סֹעֵר,
שָׂאוּנִי, הָאִישׁ, נָקִיא, דָּם, יָמִים:

Note that Hebrew words are to be read from right to left. The transliteration of הוֹלֵךְ is h ō l ē kh.

LESSON IV.

Short Vowels:

Note (1) the sound of "a" in "hat";
(2) „ "e" in "hen";
(3) „ "i" in "pin";
(4) „ "o" in "pot";
(5) „ "u" in "put."

In transliteration and in teaching pronunciation, these vowel-sounds will be expressed in this book as follow:

ă stands for the sound of "a" in "hat"; and ĕ, ĭ, ŏ, ŭ stand for the vowel-sounds in "hen," "pin," "pot," and "put" respectively.

We consider now how these short vowel-sounds are expressed in Hebrew.

(1) *Pathach.*—The vowel-sound ă is represented in Hebrew by ◌ַ written under the consonant that precedes it. Thus "hăr," the Hebrew word for "a mountain," is written הַר. This vowel-sign is called "Pathach," the "ch" as in "loch."

(2) *Segol.*—The sound ĕ is represented by ◌ֶ under the consonant. Thus "ĕl" is the sound of the Hebrew word meaning "unto." It is written אֶל־. Note the Aleph א in this word, not representing a sound; and note the line which connects it with the following word corresponding to our hyphen. This vowel-sign is called "Segol."

(3) The sound ĭ is represented by ◌ִ
(4) The sound ŏ is represented by ◌ָ
(5) The sound ŭ is represented by ◌ֻ
} all written under the consonant.

We note then that the sign ◌ָ represents ā or ŏ;
„ ◌ִ „ ī or ĭ;
„ ◌ֻ „ ū or ŭ;

The student will soon come to know when these signs represent short or long vowels. *Meanwhile, it is enough to know that the vowel is usually short in a closed syllable, but long in an open syllable.*

A closed syllable is one which ends with a consonantal sound; an open syllable ends with a vowel-sound. Thus, "hat" is a closed syllable in the word "hat-ter," but "fa" is an open syllable in the word "fa-ther."

Pronunciation.

Note ◌ֵ is ē as in בֵּן "a son" (bēn);
◌ִי is ī as in כִּי "for" (kī);
◌ֹ or ◌ֹו is ō as in קֹל or קוֹל "a voice" (kōl);
◌ֻ is ū as in לָנוּ "to us" (lā-nū);
◌ַ is ă as in הַר "a mountain" (hăr);
◌ֶ is ĕ as in אֶל־ "unto" (ĕl).

If ◌ָ is the vowel-sign in an open syllable, pronounce it and write it as ā, unless directed otherwise in a note. Thus קָרָא is pronounced kā-rā, but כָּל־ is pronounced kŏl. Note again the difference between transliteration and pronunciation. Kā-rā is the pronunciation of קָרָא; but the transliteration of that word is q ā r ā'. The word means "he called."

כָּל־ means "all"; another form is כֹּל (kŏl and kōl). So also with ◌ִי and ◌ֻ. If they are in an open syllable, pronounce ī and ū; if in a closed syllable, ĭ and ŭ, unless directed otherwise in a note.

We now give some examples on the lines of the exercise which follows.

Question: Transliterate and pronounce the following words:

[1]אֶל, [2]לֵךְ, [3]אֱלֹהֵי, אֶת־, לֵאלֹהִים, יָמִים, וַיָּחֶל, לָבוֹא, יוֹם

Answer: (1) Transliteration:

'ĕ l, l ē kh, 'ē l ĕ h ā, 'ĕ th, l ē 'l ō h ī m, y ā m ī m, w ă y y ā ch ĕ l, l ā bh ō', y ō m.

(2) Pronunciation:

ĕl, lēch, ē-lĕ-hā, ĕth, lē-lō-hīm, yā-mīm, wă-yā-chĕl, lā-vō, yōm.

Remarks.—(1) Note the line joining אֶל־ to the following word. Written without this, the pointing is אֶל.

(2) Final Kaph pronounced like ch in "loch."

(3) Occasionally ĕ is written יְ (Segol followed by Yod).

EXERCISE V.

Read and transliterate the following words:

בֵּאלֹהִים, צוֹם, אֶל־מֶלֶךְ, שַׂק, [2]עַל־הָאֵפֶר, אָחוּס, טוֹב, [1]הֵיטֵב. חֶסֶד, אָדָם, [2]יָדַע, אֶחָד:

Remarks.—(1) h ē ṭ ē bh. Pronounce hē-tēv.

(2) Remember that Ayin is not sounded. See page 2.

(3) It is a fairly good working rule to take ָ for ā unless you are sure it is ŏ.

VOCABULARY II.

Hebrew Word.	Pronunciation.	Meaning.
אָדָם[1]	ā-dhām	man
אֶחָד[1]	ĕ-chādh	one
אָחוּס	ā-chūs	I shall pity / I pity
אֶל־	ĕl	unto
אֵפֶר	ē-fĕr	ashes
הַר	hăr	a mountain
טוֹב	tōv	good
יוֹנָה	yō-nā	Jonah
יָפוֹ	yā-fō	Joppa, Jaffa
כָּל־ or כֹּל	kōl or kŏl	all
מֶלֶךְ	mĕ-lĕch	a king
עִיר f.	īr	a city
צוֹם	tsōm	a fast
קָרָא	kā-rā	he called / he cried out
שַׂק	săk	sackcloth
שֵׁנִית	shē-nīth	the second time

(1) Note ā not ŏ in these closed syllables.

LESSON V.

Indistinct Vowels.—The student will be familiar with vowel-sounds that are indistinct. Some of our English words are pronounced in such a way that certain vowel-sounds are scarcely heard at all. Take, as an example, the word "believe." The "e" in the first syllable of that word is very indistinct. Some people pronounce the word as if it were written "blieve."

In Hebrew, this indistinct vowel-sound is represented by ְ written under the consonant preceding the indistinct vowel. In writing out Hebrew words in the corresponding English letters, we usually represent the indistinct vowels thus:—b^{e}lieve. Let us take the Hebrew word that is pronounced Y^{e}hi, the first syllable being indistinct. This is written יְהִי.

This sign is called "Sh^{e}va,"[1] but we must distinguish between *Sh^{e}va Vocal* and *Silent Sh^{e}va.* The distinction will easily be understood by the student. Sh^{e}va in the word given above is Sh^{e}va Vocal; that is, Sh^{e}va that is sounded, with the indistinct sound we have in the first syllable of our word "believe." But sometimes Sh^{e}va does not stand for an indistinct vowel-sound, but merely marks the close of a syllable. We have an example of this in the Hebrew word for "Tarshish," תַּרְשִׁישׁ. The Sh^{e}va under Resh ר is not a vowel-sign, but marks the end of the syllable. This mark is called Sh^{e}va Silent. By familiarity with Hebrew words, the student will soon be able to distinguish between Vocal and Silent Sh^{e}va.

Under Aleph, He, Cheth, Ayin, and Resh the indistinct vowel-sign has sometimes a different form of Sh^{e}va. These forms are ֱ ֲ ֳ. It will be noted that they are combinations of Simple Sh^{e}va with the vowel-signs for ă and ĕ and ŏ. In transliterating these composite Sh^{e}vas,

[1] Most modern scholars call this sign Sh^{e}wa, not Sh^{e}va.

we shall write ă and ĕ and ŏ a little above the line. The Hebrew for "upon them" is עֲלֵיהֶם. This is pronounced ă-lē-hĕm, the ă being indistinct, the stress on the second syllable -lē-. The transliteration of the word is ᵃă-lē-h ĕ m. אֱלֹהִים is a word meaning "God." It is transliterated ᵉĕ-l ō-h ī m, and pronounced ᵉĕ-lō-hīm.

אֳנִיָּה is a word meaning "a ship." The transliteration is ᵒŏ-n īy-y ā h, and the pronunciation ŏ-nī-yā.

Note that in writing Hebrew words in the corresponding English letters, we write Simple Shᵉva as small e above the line; thus ᵉ. The composite Shᵉva ֱ we write ᵉĕ-lō-h ī m.

As an example of writing out Hebrew letters and vowel-signs in English letters, we take the 1st verse of the Book of Jonah:

וַיְהִי דְּבַר־יְהוָה אֶל־יוֹנָה בֶּן־אֲמִתַּי לֵאמֹר׃

Before we write this in English letters, we should note several points.

(1) "bh" in the word דְּבַר is pronounced as "v."

(2) Dagesh—for example the · in Tau—is used to express a double letter. Thus לּ is "ll," and תּ in אֲמִתַּי is "tt."

(3) Aleph has no sound, and is represented in writing the corresponding English letters by '.

(4) Note the sign ־ joining pairs of words. They are to be pronounced together, the sign corresponding to our hyphen in a word like father-in-law. Thus, there comes the tendency for the shortening of the first vowel in the combined words. אֵל without this sign becomes אֶל־ with it. See also Remark 1, page 11.

(5) Note the third word in the verse given above, יְהוָה. This word occurs very frequently in the Hebrew Bible. We see that the consonants are Yod, He, Waw, and He (reading from right to left). The vowels are Shᵉva, Cholem, and Kametz. If we write the word without the vowel-signs, we have יהוה. This is the word invariably translated "the LORD" in the English Bible. Our word "Jehovah" expresses what we have in the text of the Hebrew Bible, where the word יהוה is pointed with the vowel-sounds of

another Hebrew word—אֲדֹנָי (pronounced ă-dhō-nai), ai representing the vowel-sound in the English word "my." The Hebrews regarded the very name יהוה with such reverence that they did not utter it. They did not say the word, the consonants of which were יהוה; they said אֲדֹנָי ă-dhō-nai. Whenever you see יהוה, you will know that it stands for our word "Jehovah." In reading it in Hebrew, say ă-dhō-nai.

(6) Note that ◌ִי or ◌ִי followed by י is written and pronounced ai, the vowel-sound in our word "my." Thus אֲמִתַּי is pronounced ă-mĭt-tai.

We turn now to the words at the beginning of the Book of Jonah. The following is an attempt to represent the way in which these words should be pronounced:

wă-y^{e} hī d^{e}-văr ă-dhō-nai ĕl yō-nā vĕn ă-mĭt-tai lē-mōr.

The transliteration of the words is:

wăy^{e}hī d^{e}bhăr y^{e}hōwāh 'ĕl yōnāh bhĕn ă-mĭttai lē'mōr.

TABLE OF VOWEL SOUNDS AND SIGNS.

ā is ◌ָ		and ă is ◌ַ	thus	בָּרַח (bā-răch)
ē	◌ֵ		ĕ	◌ֶ	„	נֵדֶר (nē-dhĕr)
ī	◌ִי or ◌ִי		ĭ	◌ִ	„	כִּי and יִתֵּן (kī and yĭt-tēn)
ō	◌ֹ or ◌ֹ		ŏ	◌ָ	„	כָּל- and כֹּל (kōl and kŏl)
ū	◌ֻ or ◌ֻ		ŭ	◌ֻ	„	לָנוּ (lā-nū)

Indistinct Vowels, like e in "believe";

קְרָא	pronounced	k^{e}-rā,	the e being indistinct
אֲמִתַּי	„	ă-mĭt-tai,	the a „
אֱלֹהִים	„	ĕ-lō-hīm,	the e „
אֲנִיָּה	„	ŏ-nī-yā,	the o „

In transliteration, represent ◌ְ by ^{e} as q^{e}rā' for קְרָא
„ ◌ֲ by ă as 'ă mĭt tai for אֲמִתַּי
„ ◌ֱ by ĕ as 'ĕ lō hīm for אֱלֹהִים
„ ◌ֳ by ŏ as 'ŏ nīy yāh for אֲנִיָּה

If the student has mastered the letters and the vowel-signs, he should be able to read passages from the Hebrew

Bible, though he will not be able to understand their meaning. We take as an illustration another verse from the Book of Jonah (chap. i. ver. 2):

קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רָעָתָם לְפָנָי׃

We pronounce these words in the following way:

kūm lēch ĕl-Nī-n^{e}-wē hā-īr hăg-g^{e}-dhō-lā ū-k^{e}-rā ā-lĕ-hā kī ā-l^{ĕ}-thā rā-ā-thām l^{e}-fā-nai.

The transliteration of the words is as follows:

qūm lēkh 'ĕl nīn^{e}wēh hā'īr hăgg^{e}dhōlāh ūq^{e}rā' 'ālĕhā kī 'āl^{e}thāh rā'āthām l^{e}phānai.

Remarks.—(1) Kaph and Koph represented in transliteration by k and q, but both are pronounced as our "k" in "keep."

(2) For the vowel-signs, see page 14.

(3) The end of a verse is marked by the sign ׃ So also the end of a sentence.

(4) Note the dagesh in ג in the word הַגְּדוֹלָה Here dagesh does not merely signify that Gimel is to be pronounced "g," but it is the mark of a doubled letter, "gg" not "g."

EXERCISE VI.

Write out the following in English letters:

וַיָּקָם יוֹנָה לִבְרֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֳנִיָּה בָּאָה תַּרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה׃

(Jonah 1^{3}.)

Remarks.—(1) Read from right to left, but write the English letters from left to right.

(2) The first word is wăyyā qŏm.

(3) Note that ל is "l," but that לּ is "ll." In the case of the "Begadkepat" letters, the "dagesh" may or may not mean the

doubling of the letter. Thus ת in תְּרֵשִׁיָּה is "t" not "tt," and בּ in the word בְּאָה is "b" not "bb." The student will be right if he takes בּ at the beginning of a word as "b" not "bb." In the case of letters other than בּ, גּ, דּ, כּ, פּ, תּ "dagesh" signifies the doubling of the letter.

(4) Express בְּהָ by bāh. Note the dagesh in הָ. ה is usually mute at the end of a word, but when it has dagesh it is not a mute letter.

(5) Remember that בּ is bh.

(6) The transliteration of לְבָרֹחַ is lĭbhrō*ă*ch, the vowel-sound *ă* coming *before* the consonant under which it is written. This is called "*Pathach Furtive*" (Pathach stealing in).

EXERCISE VII.

Write out the following in Hebrew letters:

wăyyāqŏm yōnāh wăyyēlĕkh ĕl Nīn^{e}wēh kĭdh^{e}bhăr Y^{e}hōwāh w^{e}Nīn^{e}wēh hāy^{e}thāh ʿīr g^{e}dhōlāh lē'lōhīm măh^{ă}lăkh sh^{e}lōshĕth yāmīm.

Remarks.—(1) This is the 3rd verse of the 3rd chapter of Jonah.

(2) Express doubled letters by "dagesh." For example, in the first word "yy" is יּ; so also in third word. There are five of the Hebrew letters that are not doubled. These are א, ה, ח, ע, ר.

(3) h^{ă} is הָ and y^{e} is יְ.

(4) sh^{e}lōshĕth is שְׁלֹשֶׁת.

(5) Express ī by יִ...; thus עִיר for ʿīr.

The student should practise reading these exercises as they are in the Hebrew letters. The pronunciation in Exercise VI. may be represented thus:—wăy-yā-kŏm yō-nā lĭv-rō-ăch tăr-shī-shā mĭl-lĭf-nē ^{ă}-dhō-nai wăy-yē-rĕdh yā-fō wăy-yĭm-tsā ^{ŏ}-nīy-yā bā-ā thăr-shīsh wăy-yĭt-tēn s^{e}-chā-rā wăy-yē-rĕdh bāch lā-vō ĭm-mā-hĕm tăr-shī-shā mĭl-lĭf-nē ^{ă}-dhō-nai.

Exercise VII.—wăy-yā-kŏm yō-nā wăy-yē-lĕch ĕl-nī-n^{e}-wē kĭdh-văr ^{ă}dhō-nai w^{e}-nī-n^{e}-wē hā-y^{e}-thā īr g^{e}-dhō-lā lē-lō-hīm mă-h^{ă}-lăch sh^{e}-lō-shĕth yā-mīm.

VOCABULARY III.

Hebrew Word.	Pronunciation.	Meaning.
אֱלֹהִים	ĕ-lō-hīm	God
אֲמִתַּי	ă-mĭt-tai	Amittai
אָמַר	ā-măr	He said
לֵאמֹר	lē-mōr	saying / literally "to say"
אֳנִיָּה	ŏ-nīy-yā	a ship
בָּא	bā	he came
לָבוֹא	lā-vō	to come
בָּרַח	bā-răch	he fled
לִבְרֹחַ	lĭv-rō-ăch	to flee
דָּבָר	dā-vār	a word
דְּבַר־יְהוָה	dᵉ-văr ă-dhō-nai	the word of the Lord
הָלַךְ	hā-lăch	he went
לֵךְ	lēch	go
יְהוָה	ă-dhō-nai	Jehovah
נֵדֶר or נֶדֶר (m.)	nē-dhĕr or nĕ-dhĕr	a vow
נִינְוֵה	nī-nᵉ-wē	Nineveh
נָתַן	nā-thăn	he gave
יִתֵּן	yĭt-tēn	he will give
וַיִּתֵּן	wăy-yĭt-tēn[1]	and he gave
קָם	kām	he rose
וַיָּקָם	wăy-yā-kŏm[1]	and he rose
קְרָא	kᵉ-rā	cry (a command)
תַּרְשִׁישׁ	tăr-shīsh	Tarshish
תַּרְשִׁישָׁה	tăr-shī-shā	to Tarshish

(1) Note "wăy" is pronounced as "wi" in "wire."

LESSON VI.

The Article.—In Hebrew there is no Indefinite Article, like the English "a" or "an." "A city" is עִיר (ʿīr, the sound of our word "ear").

The Definite Article is not written as a separate word like our "the," but is put at the beginning of the word to which it is attached. Its usual form is הַ (hă), and the letter following is doubled. Thus יוֹם is "a day," but "the day" is "הַיּוֹם, ּ having "dagesh," the sign of a doubled letter. The transliteration of these words is y ō m and h ă y y ō m. The pronunciation is "yōm" and "hăy-yōm."[1]

This is the usual form of the Definite Article, and unless one knows *a good reason* for doing otherwise, one should express the Article by הַ with the following consonant doubled. It has already been pointed out that a consonant is doubled by "dagesh." Thus מ is m, but מּ is mm.

Note then that "a desert" is מִדְבָּר, but "the desert" is הַמִּדְבָּר (pronounced hăm-mĭdh-bār, "dh" like "th" in "this").

Remarks.—(1) Remember that א, ה, ח, ע, ר are not doubled.

(2) Before א, ע, ר the Article is usually הָ. Hence "the ship" is הָאֳנִיָּה.

(3) Sometimes before ה or ע the Article is הֶ.

(4) Before ח the Article is *always* הֶ. Hence הֶחָמָס is the Hebrew for "the violence" (Jonah iii. 8).

Examples.—Put the Article before the following words:—
עִיר, אֳנִיָּה, מַלָּחִים.

The first word (ʿīr), pronounced like our word "ear," means "a city." For "the city" we write הָעִיר (Remark 2). אֳנִיָּה (ʾŏnīyyāh, pronounced ŏ-nī-yā). Here also we have a good reason for not writing הַ. א is the first letter in the word, and that letter cannot be doubled. We write הָאֳנִיָּה. מַלָּחִים măl-lā-chīm, means "sailors." "The sailors" is הַמַּלָּחִים hăm-măl-lā-chīm, as there is no reason here for not writing the Article in the usual form.

[1] See Note 1, page 21.

We may take as another example the word גּוֹרָל (gō-rāl). We see that the first letter has "dagesh," but the "dagesh" here is the "dagesh" in one of the "Begadkepat" letters. It indicates that גּ is to be pronounced "g" not "gh." "The lot" is in Hebrew הַגּוֹרָל, and note that this word reads "hăg-gō-rāl."

The student should now practise reading Hebrew sentences, even although he is not able to understand what he reads. The words should be read aloud. At this point it may be well to read again the verses in the Book of Jonah that have already been given (see pages 13, 15). We now give the 4th verse of the first chapter of Jonah.

וַיהוָה הֵטִיל רוּחַ[1]-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גָּדוֹל בַּיָּם
וְהָאֳנִיָּה[2] חִשְּׁבָה לְהִשָּׁבֵר׃

Pronounce these words thus:

wă-dhō-nai hē-tīl rū-ăch g^{e}-dhō-lā ĕl hăy-yām wă-y^{e}-hī
să-ăr gā-dhōl băy-yām w^{e}-hā-^{ŏ}-nĭy-yā chĭsh-sh^{e}-vā l^{e}-hĭsh-
shā-vēr.

Note (1) Pathach Furtive; not rū-chă but rū-ăch (page 16).

(2) Note that vowel-signs like ^{ŏ} written above the line are indistinct.

N.B.—A Reading Exercise is given at the end of each Lesson. The student is advised to read these *aloud.* Reading aloud should be practised regularly.

EXERCISE VIII.

Put the Article before the following words:

אִישׁ, אֱלֹהִים, יָם, גּוֹרָל, שָׁמַיִם, יַבָּשָׁה, אֲנָשִׁים, סַעַר, נֶפֶשׁ,
דָּם, זֶבַח, נְדָרִים, מַיִם׃

VOCABULARY IV.

Hebrew Word.	Pronunciation.	Meaning.
אֲנָשִׁים	ă-nā-shīm	men
גָּדוֹל	gā-dhōl	great
גּוֹרָל	gō-rāl	lot
זֶבַח	zĕ-văch	a sacrifice
חָמָס[1]	chā-māṣ	violence
יַבָּשָׁה	yăb-bā-shā	dry land
יוֹם	yōm	a day
יָם	yām	sea
בַּיָּם[2]	băy-yām	in or on the sea
מִדְבָּר	mĭdh-bār	a desert
מַיִם	mă-yĭm	water, waters
מַלָּחִים	măl-lā-chīm	sailors
נְדָרִים	nᵉ-dhā-rīm	vows
נֶפֶשׁ	nĕ-fĕsh	soul or life
סַעַר (m.)	să-ăr	a tempest, storm
צֹאן	tsōn	a sheep
רוּחַ (f.)	rū-ăch	wind
שָׁמַיִם	shā-mă-yĭm	heaven

(1) Note accent is on second syllable. Hence chā-māṣ, *not* chā-mŏs; "ch" like "ch" in "loch."

(2) See Note 1, page 21.

LESSON VII.

The Sentence.—In Hebrew the Verb usually precedes the Noun which is its Subject. "He made" is עָשָׂה (Voc. I.), but "Jonah made" is עָשָׂה יוֹנָה.

The Accusative Case—our Objective—is marked frequently in Hebrew by אֶת־ or אֵת. Thus "Jehovah made the sea" is עָשָׂה יְהוָה אֶת־הַיָּם.

We have seen (Voc. III.) that וַיָּקָם means "and he rose." If we wish to say "And Jonah rose," we write וַיָּקָם יוֹנָה. The student will often come on the word וַיְהִי in reading the Hebrew Bible. This word means "and he was" or "and it was," "it" referring to a masculine noun. The Hebrew for "And Jonah was . . ." is . . . וַיְהִי יוֹנָה. So also the Hebrew for "And the word of the Lord was to Jonah" is וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה. The subject is "The word of Jehovah," and this comes after the verb. See Vocabularies.

READING EXERCISE.

וַיִּרְאוּ[1] הַמַּלָּחִים וַיִּזְעֲקוּ אִישׁ אֶל[2]־אֱלֹהָיו וַיָּטִילוּ אֶת־הַכֵּלִים אֲשֶׁר בָּאֳנִיָּה אֶל־הַיָּם לְהָקֵל מֵעֲלֵיהֶם וְיוֹנָה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדַם׃

Pronunciation:

wăy-yī-r^{e}-ū hăm-măl-lā-chīm wăy-yĭz-^{ă}-kū īsh ĕl ^{ĕ}-lō-hau wăy-yā-tī-lū ĕth hăk-kē-līm ^{ă}-shĕr bā-^{ŏ}-nīy-yā ĕl hăy-yām l^{e}-hā-kēl mē-^{ă}-lē-hĕm w^{ĕ}-yō-nā yā-rădh ĕl yăr-k^{e}-thē hăs-s^{e}-fī-nā wăy-yĭsh-kăv wăy-yē-rā-dhăm.

(1) Note the manner in which the doubled Yod is to be pronounced. The first syllable "way" is pronounced like

"wi" in "wire," and the second syllable begins with the consonant "y." The pronunciation of the first word in the exercise may be represented by wai-yī-rᵉū.

(2) Pronounce ᵉ-lō-hau, last syllable like our "how."

EXERCISE IX.

Translate into Hebrew:

(1) Jonah rose up to flee to Tarshish.
(2) Jehovah made the sea and[2] the dry land.
(3) And Jonah rose up.
(4) And the word of the Lord came[3] to Jonah, saying.
(5) The king said: "Go unto Nineveh."
(6) He called the second time.
(7) And Jonah called[4] the second time.

Remarks.—(1) The words for this exercise are given in Vocabularies I.–IV.

(2) Mark the Accusative here as on page 21. For "and" say וְאֵת־.

(3) Say "was." See page 21.

(4) "And he called" is וַיִּקְרָא.

LESSON VIII.

The Noun and the Adjective.—(1) Gender.—In English we speak of the Gender of a Noun as masculine, feminine, or neuter. Thus "man" is a masculine noun, "woman" feminine, and "sea" neuter. In Hebrew there are two genders; a noun is either masculine or feminine. As with us, the names of male beings are masculine, and the names of female beings are feminine. Thus אִישׁ (ʾīsh) "a man" is masculine, and אִשָּׁה (ʾĭsh-shāh) "a woman" is feminine. All the Hebrew words for our neuter nouns are either masculine or feminine. Thus מִדְבָּר (mĭdh-bār) "a desert" is masculine, and יַבָּשָׁה (yăb-bā-shāh) "dry land" is feminine.

The Adjective has one form for the masculine and another for the feminine. If the adjective qualifies a masculine noun, the masculine form is used, but if it qualifies a feminine noun, the feminine form of the adjective is used. The feminine is formed from the masculine adjective by adding ה (-āh). Thus טוֹב (tōbh), טוֹבָה (tō-bhāh). In a word of the form גָּדוֹל the feminine is גְּדוֹלָה, the first syllable becoming indistinct.

(2) Number.—We say that a noun is either singular or plural. Thus "boy" is singular, and "boys" is plural. In Hebrew there are three numbers. A noun is *singular* when it denotes one thing or person; *plural* when it denotes more than one. The *dual* is used of pairs of things, as "two eyes."

The general rule for the formation of the plural is add ים (-īm) to the singular. But note the change in the form of a word like דָּבָר. The plural is דְּבָרִים, the first syllable being indistinct. This is a common form of the plural of words of two syllables. Thus:

Singular.	Plural.	Pronunciation.	Meaning.
מֶלֶךְ	מְלָכִים	mĕ-lĕch, m^{e}-lā-chīm	king
דָּבָר	דְּבָרִים	dā-vār, d^{e}-vā-rīm	word
זֶבַח	זְבָחִים	zĕ-văch, z^{e}-vā-chīm	sacrifice
נֶדֶר	נְדָרִים	nē-dhĕr, n^{e}-dhā-rīm	vow

A word ending in the feminine termination ה־ָ (-āh) has for the plural וֹת־ָ (-ōth) in place of the singular ending (-ah). Thus the plural of the feminine adjective גְּדוֹלָה is גְּדוֹלוֹת (g^{e}-dhō-lāh) (g^{e}-dhō-lōth).

Note then that a common form of the plural of words of two syllables is דְּבָרִים, the first vowel being indistinct and the second Kametz ־ָ. If the second vowel of the word in the singular is ו or ו or ֹ, that vowel is retained in the plural form. Thus גָּדוֹל, גְּדוֹלִים (ga-dhol, g^{e}-dho-lim).

The forms of the adjectives טוֹב and גָּדוֹל will express the general rules given above.

Masc. Sing.	Fem. Sing.	Masc. Plur.	Fem. Plur.
טוֹב	טוֹבָה	טוֹבִים	טוֹבוֹת
גָּדוֹל	גְּדוֹלָה	גְּדוֹלִים	גְּדוֹלוֹת

Note.—An adjective agrees with the noun it qualifies in gender and number. "A good man" is אִישׁ טוֹב ('ī sh t ō bh). "A good woman" is אִשָּׁה טוֹבָה ('ĭsh-shāh t ō bh āh).

The adjective is placed after the noun it qualifies.

"The city" is הָעִיר. If we wish to write "the good city," both the noun and the qualifying adjective have the article. Hence we write הָעִיר הַטּוֹבָה.

Note (1) Teth in the adjective is doubled after the article (page 18).

(2) עִיר is a feminine noun, and therefore the adjective has the feminine form.

If we left out the article before the adjective and wrote הָעִיר טוֹבָה this would mean "The city is good," not "the good city."

VOCABULARY V.

Hebrew Word.	Pronunciation.	Meaning.
אֱלֹהָיו	ĕ-lō-hau[1]	his God
אִשָּׁה	ĭsh-shā	a woman
אֵלָיו	ē-lau[1]	unto him
אֲשֶׁר	ă-shĕr	who, which
אֶת־	ĕth	(mark of Definite Accus.)
גְּדוֹלָה	g^{e}-dhō-lā	great (fem.)
דְּבָרִים	d^{e}-vā-rīm	words
זְבָחִים	z^{e}-vā-chīm	sacrifices
הָיָה	hā-yā	"he was" or "it was"
וַיְהִי	wă-y^{e}-hī	and he was
יָרֵא	yā-rē	he feared / fearing
וַיִּרְאוּ	wăy-yī-r^{e}-ū	and they feared
יָרַד	yā-rădh	he went down
וַיֵּרֶד	wăy-yē-rĕdh	and he went down
יִרְאָה (f.)	yĭr-ā	fear
מְלָכִים	m^{e}-lā-chīm	kings
נָקִיא	nā-kī	innocent
וַיִּקְרָא	wăy-yĭk-rā	and he called
קָרַב	kā-răv	he came near
וַיִּקְרַב	wăy-yĭk-răv	and he came near
שָׁכַב	shā-chăv	he lay down
וַיִּשְׁכַּב	wăy-yĭsh-kăv	and he lay down
שִׂמְחָה (f.)	sĭm-chā	joy
רָעָה (f.)	rā-ā	evil (noun)

(1) Note au—like sound of "ow" in how.

READING EXERCISE.

וַיִּקְרַב אֵלָיו רַב הַחֹבֵל וַיֹּאמֶר לוֹ מַה־לְּךָ[2] נִרְדָּם קוּם
קְרָא אֶל־אֱלֹהֶיךָ[2] אוּלַי יִתְעַשֵּׁת הָאֱלֹהִים לָנוּ וְלֹא
נֹאבֵד׃

(Jonah i. 6.)

Pronunciation:

wăy-yĭk-răv ē-lau răv hă-chō-vēl wăy-yō-mĕr lō măl-l^{e}-chā nĭr-dām kūm k^{e}-rā ĕl ^{ĕ}-lō-hĕ-chā ū-lai yĭth-ăsh-shēth hā-^{ĕ}-lō-hīm lā-nū w^{e}-lō nō-vēdh.

Notes.—(1) Remember that "ch" has the sound of "ch" in the word "loch," not of "ch" in the word "church."

(2) The pronunciation of last syllable here is "chā."

EXERCISE X.

Give the Hebrew for the following phrases:

A great city, the great city, a great wind, the great tempest, innocent blood, a great fear, a great fish, a great evil, the great evil, a great joy, good vows, the good vows.

Notes.—(1) The words with gender noted are given in Vocabularies I.–V.

(2) Remember that the adjective agrees with the noun it qualifies in gender and number.

(3) Put the adjective after the noun.

(4) Remember the distinction between "the great city" and "the city is great." See page 24.

LESSON IX.

The Noun and the Adjective.—(3) Case.—We have three cases in English—the Nominative, the Possessive, and the Objective. We have three corresponding cases in Hebrew. A noun which is the subject of a verb is in the Nominative, and this is the normal form of the word, any change being based on this form. The Accusative is frequently marked by אֶת־ or אֵת (page 21).

We must note carefully what corresponds to our Possessive Case (the Latin Genitive). We say "the Lord's word," or "the word of the Lord." To express the Possessive Case we make a change in the word "Lord," in one case by adding "'s," in the other by prefixing "of." In Hebrew it is "word," not "Lord" that is inflected. In a phrase like "the word of the Lord," we have what is called *the Construct Form.* In that phrase, the Hebrew for "word" is inflected—undergoes a change. In English it is "Lord" that is inflected; in Hebrew it is "word." We may represent the difference in this way: it is as if we wrote the phrase in English "the word-of the Lord," in Hebrew "the word of-the Lord." We have seen (Voc. III.) that the Hebrew for "the word of the Lord" is דְּבַר־יְהוָה. We note that there is no change in the form of the word for "the Lord," but that there *is* a change in the Hebrew term for "word." The Hebrew for "the word" is הַדָּבָר. But "the word of-" is represented by דְּבַר.

We now give some examples of the Construct form, taken from the Book of Jonah. We give four columns, the first being the Hebrew phrase, the second the pronunciation, the third the meaning, and the fourth the usual form of the word—the uninflected form of the word.

Hebrew Phrase.	Pronunciation.	Meaning.	Usual Form.
דְּבַר־יְהוָה	d^{e}-văr ^{ă}-dhō-nai	The word of the Lord	דְּבָר
בֶּן־אֲמִתַּי	bĕn ^{ă}-mĭt-tai	the son of Amit-tai	בֶּן
יַרְכְּתֵי הַסְּפִינָה	yăr-k^{e}-thē hăs-s^{e}-fī-nā	the sides of the ship	יַרְכָתַיִם
רַב הַחֹבֵל	răv hă-chō-vēl	the shipmaster	רַב
נֶפֶשׁ הָאִישׁ	nĕ-fĕsh hā-īsh	the life of the man	נֶפֶשׁ
מְעֵי הַדָּג	m^{e}-ē hăd-dāch	the belly of the fish	מֵעִים
בֶּטֶן שְׁאוֹל	bĕ-tĕn sh^{e}-ōl	the belly of Hades	בֶּטֶן
לֵב יַמִּים	l^{e}-văv yăm-mīm	heart of seas	לֵבָב
הֵיכַל קָדְשֶׁךָ	hē-chăl-kŏdh-sh^{e}-chā	the temple of thy holiness	הֵיכָל
קְצְבֵי הָרִים	kĭtz-vē hā-rīm	the roots of mountains	קְצָבִים
הַבְלֵי שָׁוְא	hăv-lē shau[1]	idols of vanity	הֶבֶל
קוֹל תּוֹדָה	kōl tō-dhā	voice of praise	קוֹל
מַהֲלַךְ שְׁלֹשֶׁת יָמִים	mă-$h^{ă}$-lăch sh^{e}-lō-shĕth yā-mīm	a three days' journey	מַהֲלָךְ
אַנְשֵׁי נִינְוֵה	ăn-shē Nī-n^{e}-wē	the men of Nineveh	אֲנָשִׁים
מֶלֶךְ נִינְוֵה	mĕ-lĕch Nī-n^{e}-wē	the king of Nineveh	מֶלֶךְ
טַעַם הַמֶּלֶךְ	tă-ăm hăm-mĕ-lĕch	the decree of the king	טַעַם
חֲרוֹן אַפּוֹ	$ch^{ă}$-rōn ăp-pō	the heat of his anger	חָרוֹן

(1) Note "au" represents sound of "ow" in "how."

It is important to study these forms very carefully. It will be good for the student to memorise the phrases given above. This will help him to understand readily the rules for the formation of the Construct when he comes to

study these. Meanwhile he should note the following points:

Remarks.—(1) It is the first word in the phrases that is in the Construct form.

(2) The Construct form *has not the article.* "The life" is הַנֶּפֶשׁ, but "the life of the man" is נֶפֶשׁ הָאִישׁ.

(3 There is no change in the Construct Singular in words of the form נֶפֶשׁ, מֶלֶךְ.

(4) Note that the Plural Construct ends in יְ....י. Thus קְצְבֵי is from the plural word קְצָבִים and אַנְשֵׁי from אֲנָשִׁים.

(5) Literally "the chief of the sailor." Hence "shipmaster."

(6) The phrases הֵיכַל קָדְשֶׁךָ and הַבְלֵי־שָׁוְא deserve special attention. In Hebrew the Adjective is used much less than it is in English. "Thy holy temple" is expressed in Hebrew by הֵיכַל קָדְשֶׁךָ. This means literally "the temple of thy holiness." The word for "temple" is הֵיכָל. The Construct form is הֵיכַל. The word for "holiness" is קֹדֶשׁ. "Thy holiness" is קָדְשֶׁךָ. When this word is at the end of a sentence or clause, it is written קָדְשְׁךָ. Therefore the Hebrew for "thy holy temple" coming at the end of a sentence is הֵיכַל קָדְשֶׁךָ.

So also with the phrase הַבְלֵי־שָׁוְא (Jonah ii. 9; ver. 8 in English Bible). One word for "Idols" in Hebrew is הֲבָלִים. The Construct form of this word is הַבְלֵי. Hence the phrase "idols of vanity" is הַבְלֵי־שָׁוְא. We would say in ordinary English "vain idols," using an adjective where a noun, "vanity," is used in Hebrew. This idiom has impressed itself on our language largely through the Authorised Version of the Bible. Thus "rock of ages" is "eternal rock," and "the God of my salvation" is "my saving God."

VOCABULARY VI.

Hebrew Word.	Pronunciation.	Meaning.
אַף	ăf	anger, wrath
וַיֹּאמֶר	wăy-yō-mĕr	and he said
וַיֹּאמְרוּ	wăy-yō-m^{e}-rū	and they said
בֶּטֶן	bĕ-tĕn	belly
הֲבָלִים	h^{ă}-vā-līm	idols
הֵיכָל	hē-chāl	temple
חֹבֵל	chō-vēl	a sailor
חָרוֹן	chā-rōn	heat

VOCABULARY VI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
טַעַם	tă-ăm	a decree
יַמִּים	yăm-mīm	seas (see Voc. IV.)
יַרְכָתַיִם[2]	yăr^{e}-khā-thă-yĭm	the two sides
לֵבָב	lē-vāv	heart
מַהֲלָךְ	mă-h^{ă}-lăch	a journey, a way
מְעִים	mē-īm	bowels, belly
סְפִינָה	s^{e}-fī-nā	a ship
קֹדֶשׁ	kō-dhĕsh	holiness
קָדְשֶׁךָ[1]	kŏdh-sh^{e}-chā	thy holiness
קְצָבִים	k^{e}-tsā-vīm	ends, roots
רַב	răv	leader
שְׁאוֹל	sh^{e}-ōl	Hades
שָׁוְא	shau	vanity
שְׁלֹשֶׁת יָמִים	sh^{e}-lō-shĕth yā-mīm	three days
תּוֹדָה	tō-dhā	praise

(1) Note that at the end of a clause "thy holiness" is קָדְשֶׁךָ kŏdh-shĕ-chā, with accent on second syllable.

(2) See page 10. An open syllable may have a short vowel when it is accented as in this case. So also a shut accented syllable may have a long vowel; *e.g.* הָרִים .

READING EXERCISE.

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפִּילָה גוֹרָלוֹת וְנֵדְעָה
בְּשֶׁלְמִי הָרָעָה הַזֹּאת לָנוּ וַיַּפִּלוּ גוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל
עַל־יוֹנָה: וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ בַּאֲשֶׁר לְמִי־
הָרָעָה הַזֹּאת לָנוּ מַה־מְּלַאכְתְּךָ וּמֵאַיִן תָּבוֹא מָה
אַרְצֶךָ[1] וְאֵי־מִזֶּה עַם[2] אָתָּה:

(Jonah i. 7, 8.)

Pronunciation:

wăy-yō-m^{e}-rū īsh ĕl rē-ē-hū l^{e}-chū w^{e}-năp-pī-lā chō-rā-lōth w^{e}-nē-dh^{e}-ā b^{e}-shĕl-l^{e}-mī hā-rā-ā hăz-zōth lā-nū wăy-yăp-pī-lū gō-rā-lōth wăy-yĭp-pōl hăg-gō-rāl ăl-yō-nā. wăy-

yō-m^{e}-rū ē-lau hăg-gī-dhā nā lā-nū bă-^{ă}-shĕr l^{e}-mī hā-rā-ā hăz-zōth lā-nū măm-m^{e}-lăch-t^{e}-chā ū-mē-ă-y̆ĭn tā-vō mā ăr-tsĕ-chā w^{e}-ē-mĭz-zĕ ăm āt-tā.

(1) This form at the end of a clause, but usually אַרְצֵךְ. See page 30.

(2) This form at the end of sentence. But see page 32.

Literal translation.—And they said a man to his neighbour, go and let us cast lots and let us know on whose account this evil (is) to us, and they cast lots and fell the lot on Jonah. And they said unto him, tell us now, on whose account this evil (is) to us, what is thy business and whence comest thou, what (is) thy country and of what people (art) thou?

(Note the words in brackets. No corresponding word in the Hebrew passage.)

Note that wăy does not represent the sound of word "way." For the "y" see page 21.

EXERCISE XI.

(1) And[1] Jonah came near unto the king of Nineveh.

(2) And[1] the men said unto him, Rise, go unto Joppa.

(3) He went down into the sides of the ship.

(4) And[1] Jonah was the son of Amittai.

(5) And the word of the Lord came[2] to Jonah.

(6) The shipmaster said unto Jehovah, He went unto Thy holy temple.

(7) Go a three days' journey.

(8) And[1] the men of Nineveh said unto Jonah, Go.

Remarks.—(1) Say, "And came near Jonah." See Voc. v. So also "And said the men"; "And was Jonah."

(2) Say, "And was the word."

LESSON X.

The Pronoun.—In a phrase like "he said," the pronoun in Hebrew is included in the verb form. Thus אָמַר means "he said," and אָמַרְתִּי means "I said." When the pronoun is added in addition to the verb form, it is for the sake of emphasis. The word for "I" in Hebrew is אֲנִי or אָנֹכִי (ă-nī or ā-nō-chī).

אֲנִי אָמַרְתִּי might be translated "As for me, I said," "I, I said."

Again זָבַח means "he sacrificed," and אֶזְבַּח means "I shall sacrifice."

We may translate אֲנִי אֶזְבַּח "*I* shall sacrifice," laying stress on the pronoun. (*See Voc. VII. for pronunciation.*)

The word חַסְתָּ means "thou hast pitied." If we write also the personal pronoun for "thou," we get אַתָּה חַסְתָּ, which may be translated "*Thou* hast pitied." So אָחוּס means "I shall pity," and אֲנִי אָחוּס means "*I* shall pity."

We find these cases of emphasis in the Book of Jonah In a phrase like "Of what people art thou?" the Hebrew may be written in the form "Of what people thou?" no verb being used; thus אֵי־מִזֶּה עַם אָתָּה. We have seen that the Hebrew for "thou" is אַתָּה, but here in the Book of Jonah we have אָתָּה, because the word occurs at the end of a clause. It is not usual to have a long vowel in a shut syllable, but here the shut syllable is accented when the word is at the end of a clause.

We may compare with this the Hebrew for "A Hebrew am I," עִבְרִי אָנֹכִי, literally, "A Hebrew I."

A common form in Hebrew is the nominative of the pronoun with the form of the verb that corresponds to our participle. Thus אֲנִי יָרֵא means "I am fearing," literally, "I fearing." We note here that יָרֵא may also mean "he feared." "He was fleeing" is הוּא בֹרֵחַ (pronounced hū vō-rē-ăch). בֹּרֵחַ is the present participle of the verb בָּרַח, which means "he fled." Note the pronunciation of בָּרֵחַ vō-rē-ăch, the ח with what is called Pathach Furtive (page 16).

Other phrases of this kind in the Book of Jonah are:

אֲנִי יוֹדֵעַ "I am knowing" or "I know." Note Pathach Furtive.

Occurring at the end of a clause, this reads יוֹדֵעַ אָנִי.

אַתָּה יְהוָֹה "Thou art Jehovah."

אָנֹכִי דֹּבֵר "I am speaking."

אַתָּה אֵל חַנּוּן "Thou art a gracious God."

Note then these pronouns:

אָנֹכִי or אֲנִי means "I," pronounced ă-nī or ā-nō-chī.

אַתָּה " "thou," " ăt-tā.

הוּא " "he," " hū.

VOCABULARY VII.

Hebrew Word.	Pronunciation.	Meaning.
אֲלֵיהֶם	ă-lē-hĕm	unto them
אֶרֶץ	ĕ-rĕts	earth, land
אָמַרְתִּי	ā-măr-tī	I said
בֹּרֵחַ[1]	bō-rē-ăch	fleeing
גּוֹרָלוֹת	gō-rā-lōth	lots
דִּבֶּר	dĭb-bĕr	he spoke
דֹּבֵר	dō-vēr	speaking
זָבַח	zā-văch	he sacrificed
אֶזְבַּח	ĕz-băch	I shall sacrifice
חַנּוּן	chăn-nūn	gracious
חָס	chās	he pitied
חַסְתָּ	chăs-tā	thou hast pitied
יָדַע	yā-dhă	he knew
יָדַעְתִּי	yā-dhă-tī	I knew
יָדְעוּ	yā-dh^{e}-ū	they knew
יוֹדֵעַ	yō-dhē-ă	knowing
מְלָאכָה	m^{e}-lā-chā	business
מְלַאכְתְּךָ	m^{e}-lăch-t^{e}-chā	thy business
מִלִּפְנֵי יְהוָֹה	mĭl-lĭf-nē ă-dhō-nai	from the presence of Jehovah
עִבְרִי	ĭv-rī	a Hebrew
עַם	ăm	people

(1) After an open syllable sound like הוּא, this is written בֹּרֵחַ, and pronounced vō-rē-ăch.

READING EXERCISE.

וַיֹּאמֶר אֲלֵיהֶם עִבְרִי אָנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי
יָרֵא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבָּשָׁה: וַיִּירְאוּ הָאֲנָשִׁים
יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ
הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בֹרֵחַ כִּי הִגִּיד לָהֶם:

(Jonah i. 9, 10.)

Pronunciation:

wăy-yō-mĕr ă-lē-hĕm ĭv-rī ā-nō-chī wᵉ-ĕth ă-dhō-nai ĕ-lō-hē hăsh-shā-mă-yĭm ă-nī yā-rē ă-shĕr ā-sā ĕth-hăy-yām wᵉ-ĕth-hăy-yăb-bā-shā: wăy-yī-rᵉ-ū hā-ă-nā-shĭm yĭr-ā chᵉ-dhō-lā wăy-yō-mᵉ-rū ē-lau măz-zōth ā-sī-thā kī-yā-dhᵉ-ū hā-ă-nā-shīm kī-mĭl-lĭf-nē ă-dhō-nai hū vō-rē-ăch kī hĭg-gīdh lā-hĕm.

Literal translation.—And he said unto them, A Hebrew I and Jehovah the God of the heavens I (am) fearing who made the sea and the dry land. And feared the men a great fear and they said unto him, What (is) this thou hast done, for knew the men that from the presence of Jehovah he (was) fleeing for he told [to] them.

( ) Not in the Hebrew. [ ] Not required in the English.

EXERCISE XII.

Translate into Hebrew:

(1) And he said, I (am) a Hebrew.
(2) And they said, He (is) fleeing.
(3) I (am) fearing Jehovah.
(4) Of what people (art) thou?
(5) And he said, Thou (art) Jehovah.
(6) I (am) speaking.
(7) Thou (art) a gracious[2] God.

Remarks.—(1) Do not put in Hebrew the words in brackets.
(2) Put the adjective after the noun.

LESSON XI.

The Pronoun.—So far we have only considered the nominative case of the Personal Pronoun. In this lesson we consider the method of expressing "my," "his," etc., along with nouns. (Note that it is not the transliteration, but the pronunciation, that is given in brackets below; and that the phrase "*in pause*" refers to words at the end of a clause or sentence.)

When it is attached to a singular noun, "my" is expressed by adding ִי.

Thus קוֹל is "voice" and קוֹלִי "my voice" (kō-lī)
רֹאשׁ „ "head" „ רֹאשִׁי "my head" (rō-shī).

Usually there is a change in the form of the word in addition to the added suffix. (We may compare the change in the plural and construct forms. See pages 24 and 28.) Thus:

נֶפֶשׁ is "life" but נַפְשִׁי "my life" (năf-shī)
דָּבָר „ "a word" „ דְּבָרִי "my word" (d^{e}-vā-rī)
אַדְמָה „ "land" „ אַדְמָתִי "my land" (ădh-mā-thī)
תְּפִלָּה „ "prayer" „ תְּפִלָּתִי "my prayer" (t^{e}-fĭl-lā-thī).

When it is attached to a plural word, "my" is expressed by putting ַי in place of the plural ending, ִים.

Thus חַיִּים is "life" but חַיַּי "my life" (chăy-yai)
אֱלֹהִים „ "God" „ אֱלֹהַי "my God" (^{ĕ}-lō-haī).

In pause, "my life" is חַיָּי and "my God" אֱלֹהָי.

There is only the one form of the suffix for "my," whether it refers to a masculine or feminine noun. But there is one form of suffix for "thy" when it refers to a masculine noun, and a slightly different form when it refers to a feminine noun.

When it is attached to a singular noun, and refers to a masculine noun, "thy" is expressed by the suffix ךָ.

The student should distinguish carefully between "thy" *referring* to a noun, and "thy" *attached* to a noun. Thus speaking of Jonah in the phrase "thy business," "thy" refers to a masculine noun יוֹנָה (yō-nā), but it is attached to a feminine noun, the word for "business" מְלָאכָה. The suffix is therefore the masculine suffix. We confine ourselves here to "thy" referring to masculine nouns, and the student can learn later the feminine suffix for "thy."

We note again that attached to a singular noun, "thy" is expressed by the suffix ךָ.

Thus אֶרֶץ is "land" but אַרְצְךָ is "thy land" (ăr-ts^{e}-chā)
קֹדֶשׁ is "holiness" „ קָדְשְׁךָ „ "thy holiness" (kŏdh-sh^{e}-chā).

In pause these words are אַרְצֶךָ and קָדְשֶׁךָ with accent on צֶ, שֶׁ.

When it is attached to a plural noun, or a noun of a plural form (like אֱלֹהִים "God"), "thy" is expressed by putting יךָ in place of the plural ending ים. In the case of a word of the dual form (page 23) the dual ending יִם (ăy-yĭm) gives way to יךָ (ĕ-chā).

Thus אֱלֹהִים is "God" but אֱלֹהֶיךָ "thy God" (^{ĕ}-lō-hĕ-chā)
מִשְׁבָּרִים is "breakers" „ מִשְׁבָּרֶיךָ "thy breakers" (mĭsh-bā-rĕ-chā)
גַּלִּים is "waves" „ גַּלֶּיךָ "thy waves" (găl-lĕ-chā)
עֵינַיִם is "eyes" „ עֵינֶיךָ "thy eyes" (ē-nĕ-chā).

We turn now to the Hebrew method of expressing "their," *referring* to a masculine noun. When the word "their" is *attached* to a singular noun, it is expressed usually by the suffix ם.

Thus חֶסֶד is "covenant love" but חַסְדָּם "their covenant love" (chăs-dām)

דֶּרֶךְ is "way" „ דַּרְכָּם "their way" (dăr-kām).

When the word has the feminine ending ָה, ה is changed to ת before the suffix is added.

Thus רָעָה is "evil" but רָעָתָם "their evil" (rā-ā-thām).

Compare מַלְאָכָה, page 36, and אַדְמָה, תְּפִלָּה, page 35.

When "their" is attached to a plural word, it is usually expressed by putting יהֶם in place of the plural ending ים or the dual ending ַיִם (īm, plural; ăyĭm, dual).

Thus כַּפַּיִם is "palms" (of hand) כַּפֵּיהֶם "their palms" (kăp-pē-hĕm)

מַעֲשִׂים is "works" מַעֲשֵׂיהֶם "their works" (mă-ă-sē-hĕm).

We may summarise what has been said about the suffix.

"My"	attached to a	singular noun,	suffix	ִי
"My"	„	plural noun,	„	ַי
"Thy"	„	singular noun,	„	ְךָ
"Thy"	„	plural noun,	„	ֶיךָ
"Their"	„	singular noun,	„	ָם
"Their"	„	plural noun,	„	יהֶם

We note that there is usually a change in the word itself in addition to the suffix, and we also note that we have only given the suffixes for "thy" and "their" when these words refer to masculine nouns. Distinguish carefully between "my," "thy," and "their," etc., *referring* to a noun, and *attached* to a noun.

VOCABULARY VIII.

Hebrew Word.	Pronunciation.	Meaning.
אַדְמָה	ă-dhā-mā	land, ground
בְּשֶׁלִּי	bᵉ-shĕl-lī	on my account
דֶּרֶךְ	dĕ-rĕch	way
חַיִּים	chăy-yīm	life

VOCABULARY VIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
חֶסֶד	chĕ-sĕdh	covenant love
חָתַר	chā-thăr	he digged
וַיַּחְתְּרוּ	wăy-yăch-t^{e}-rū	and they digged
כַּף	kăf	palm (of hand)
כַּפַּיִם	kăp-pă-yĭm	both palms
מַעֲשִׂים	mă-^{ă}-sīm	works, deeds
נַעֲשֶׂה	nă-^{ă}-sĕ	we shall do
קָדִים	kā-dhīm	east
רֹאשׁ	rōsh	head
רָעָה	rā-ā	evil
שֶׁמֶשׁ	shĕ-mĕsh	sun
תְּפִלָּה	t^{e}-fĭl-lā	a prayer

"ch" as in "loch," never as in "church."

READING EXERCISE.

וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וְיִשְׁתֹּק הַיָּם מֵעָלֵינוּ כִּי
הַיָּם הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שָׂאוּנִי וַהֲטִילֻנִי
אֶל־הַיָּם וְיִשְׁתֹּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדֵעַ אָנִי כִּי בְשֶׁלִּי
הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב
אֶל־הַיַּבָּשָׁה וְלֹא יָכֹלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:

(Jonah i. 11–13.)

Pronunciation:

wăy-yō-m^{e}-rū ē-lau măn-nă-^{ă}-sĕ lāch w^{e}-yĭsh-tōk hăy[1]-yām mē-ā-lē-nū kī hăy-yām hō-lēch w^{e}-sō-ēr wăy-yō-mĕr ^{ă}-lē-hĕm sā-ū-nī wă-h^{ă}-tī-lū-nī ĕl-hăy-yām w^{e}-yĭsh-tōk hăy-yām mē-^{ă}-lē-chĕm kī yō-dhē-ă ā-nī kī v^{e}-shĕl-lī hăs-să-ăr hăg-gā-dhōl hăz-zĕ ^{ă}-lē-chĕm wăy-yăch-t^{e}-rū hā-^{ă}-nā-shīm l^{e}-hā-shīv ĕl-hăy-yăb-bā-shā w^{e}-lō yā-chō-lū kī hăy-yām hō-lēch w^{e}-sō-ēr ^{ă}-lē-hĕm.

Literal translation.—And they said unto him, What shall we do unto thee, and will be silent the sea from upon

us, for the sea was going and tempestuous. And he said unto them, Take me up and cast me into the sea and will be silent the sea from upon you, for knowing (am) I that upon my account this great tempest (is) upon you. And rowed[2] the men to bring back to the dry land, and not were they able, for the sea (was) going and tempestuous upon them.

(1) Note "hay" not our "hay," but hă—ă as in "hat." See page 22.

(2) Literally, "digged."

EXERCISE XIII.

A. Give the Hebrew for: Thine eyes, Their palms, Thy breakers.

B. Translate into Hebrew:

(1) We shall do their works.
(2) And he came near unto thy waves.
(3) He spoke unto vain idols.
(4) I (am) fearing my God, thy God.
(5) He (is) fleeing unto thy holy temple.
(6) I knew their evil.
(7) He knew my prayer, my land, my life, my word.
(8) They knew their covenant-love.

LESSON XII.

The Personal Pronoun.—We know that "his" in English always refers to a masculine noun. "Its" is the word used in modern English in reference to a neuter noun. Hebrew has no neuter gender, and in translating the word "its," we must note if it refers to a masculine or feminine noun. When it refers to a masculine noun, the Hebrew suffix expressing it is the same as the suffix for "his." If it refers to a feminine noun, the suffix is the same as the suffix for "her."

We take, first, the word "his" when attached to a singular noun. This is expressed in Hebrew by the suffix וֹ ....

Thus רֹאשׁ is "head" but רֹאשׁוֹ "his head" (rō-shō).

Usually there is a change in the word in addition to the suffix. Thus:

זַעַף "rage" or "anger," זַעְפּוֹ "its rage," the word "its" referring to the masculine noun יָם "sea."

כִּסֵּא "throne"	כִּסְאוֹ "his throne"	(kĭs-ō)
אַדֶּרֶת "mantle"	אַדַּרְתּוֹ "his mantle"	(ăd-dăr-tō)
דֶּרֶךְ "way"	דַּרְכּוֹ "his way"	(dăr-kō)
נֶפֶשׁ "life"	נַפְשׁוֹ "his life"	(năf-shō)
אַף "anger"	אַפּוֹ "his anger"	(ăp-pō)
יָמִין "right hand"	יְמִינוֹ "his right hand"	(y^{e}-mī-nō)
שְׂמֹאל "left hand"	שְׂמֹאלוֹ "his left hand"	(s^{e}-mō-lō)

Here we note again that when a word has the feminine ending ־ָה , ה is changed to ת before the suffix is added:

רָעָה "evil," רָעָתוֹ "his evil" (rā-ā-thō).

Rarely the suffix for "his" attached to a singular noun is הוּ... not וֹ ....

Thus רֵעַ (rē-ă) "a neighbour," רֵעֵהוּ "his neighbour" (rē-ē-hū).

When "his" is attached to a plural word, it is expressed by putting יו in place of the plural ending ים :

אֱלֹהִים "God," אֱלֹהָיו "his God" (ĕ-lō-hau)
גְּדֹלִים "nobles," גְּדֹלָיו "his nobles" (g^{e}-dhō-lau).

The suffix for the word "her" when it is attached to a singular noun is ה :

שָׂכָר "wages" or "fare," שְׂכָרָהּ "its fare," the word "its" referring to the feminine noun אֳנִיָּה "a ship."

Note שְׂכָרָהּ pronounced s^{e}-chā-rāch, ה with dagesh.

When "her" (or "its" referring to a feminine noun) is attached to a plural noun, the suffix is יהָ (ĕ-hā). Thus:

בְּרִיחַ (b^{e}-rī-ăch) "bar," בְּרִיחֶיהָ "its bars" (b^{e}-rī-chĕ-hā), "its" referring to the feminine noun אֶרֶץ "earth."

N.B.—Before expressing the words "thy," "its," and "their" by Hebrew suffixes, the student must note if the nouns to which they are *attached* are singular or plural, and if the nouns to which they *refer* are masculine or feminine.

VOCABULARY IX.

Hebrew Word.	Pronunciation.	Meaning.
אַדֶּרֶת	ăd-dĕ-rĕth	mantle
גְּדֹלִים	g^{e}dhō-līm	nobles
גַּלִּים	găl-līm	waves
בְּרִיחַ	b^{e}-rī-ăch	bar
זַעַף	ză-ăf	anger, raging
חָפֵץ	chā-fēts	he desired
חָפַצְתָּ	chā-făts-tā	thou hast desired
יָמִין	yā-mīn	right hand
כִּסֵּא	kĭs-sē	throne
מְשַׁבְּרִים	mĭsh-bā-rīm	breakers
עַל	ăl	upon
וַיִּקְרְאוּ	wăy-yĭk-r^{e}-ū	and they called
רָאָה	rā-ā	he saw
שָׂכָר	sā-chār	wages, fare

Note pronunciation of "way." See page 22.

READING EXERCISE.

וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אַל־נָא נֹאבְדָה
בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא כִּי־אַתָּה
יְהוָה כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיְטִלֻהוּ
אֶל־הַיָּם וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ: וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה
גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְּרוּ נְדָרִים:

(Jonah i. 14–16.)

Pronunciation:

Wăy-yĭk-r^{e}-ū ĕl-^{ă}-dhō-nai wăy-yō-m^{e}-rū ān-nā ^{ă}-dhō-nai
ăl-nā nō-v^{e}-dhā b^{e}-nĕ-fĕsh hā-īsh hăz-zĕ w^{e}-ăl-tĭt-tēn ā-lē-
nū dām nā-kī kī-ăt-tā ^{ă}-dhō-nai kă-^{ă}-shĕr chā-făts-tā ā-sī-thā
wăy-yĭs-ū ĕth-yō-nā wă-y^{e}-tī-lū-hū ĕl-hăy-yām wăy-yă-^{ă}-
mōdh hăy-yām mĭz-ză-pō wăy-yī-r^{e}-ū hā-^{ă}-nā-shīm yĭr-ā
ch^{e}-dhō-lā ĕth-^{ă}-dhō-nai wăy-yĭz-b^{e}-chū-zĕ-văch lă-dhō-nai
wăy-yĭd-d^{e}-rū n^{e}-dhā-rīm.

Literal translation.—And they called unto Jehovah and they said, Ah we pray, Jehovah, do not, we pray, let us perish for[1] the life of this man, and do not give upon us innocent blood, for Thou, Jehovah, according to what Thou hast desired Thou hast done. And they lifted up Jonah and they cast him into the sea, and the sea[2] stood from its raging. And the men[2] feared (with)[3] a great fear Jehovah, and they sacrificed a sacrifice to Jehovah and they vowed vows.

(1) Literally, "by."
(2) Literally, "And stood the sea." See page 21.
(3) No word in the Hebrew here for "with."

EXERCISE XIV.

A. Give the Hebrew for: Thy waves, His anger, Thy breakers, its (her) fare.

B. Translate into Hebrew:

(1) Thou hast desired his life.
(2) He saw his throne.
(3) And they called unto Jonah: Go upon his way.
(4) They knew his anger.
(5) His right hand was upon his head.
(6) And my word came[1] unto Jonah saying, Rise, go unto Nineveh.

(1) Say, "And was my word." See page 21.

LESSON XIII.

The Preposition.—Some of the Hebrew prepositions are attached to the beginning of the words they govern. Take, for example, the word for "in," "on," or "with," as in the phrase "in the shadow." This is expressed by prefixing בְּ to the word it governs. So our word "to" is sometimes expressed by prefixing לְ to the word it governs.

The Hebrew for "shade" or "shadow" is צֵל (tsēl). "In a shade" is בְּצֵל (b^{e}-tsēl).

"The shade" is הַצֵּל. "In the shade" is בַּצֵּל (bătsts-tsēl).

Note that ב has taken the place of ה.

"The city" is הָעִיר. "In the city" is בָּעִיר and "To the city" is לָעִיר.

"The sea" is הַיָּם. "On the sea" is בַּיָּם (bǎy-yām).

"The ship" is הָאֳנִיָּה. "On the ship" is בָּאֳנִיָּה (bā-^{ŏ}-nīy-yā).

"The fish" is הַדָּג. "To the fish" is לַדָּג (lăd-dāch).

Note.—Words in brackets represent pronunciation, not transliteration.

VOCABULARY X.

Hebrew Word.	Pronunciation.	Meaning.
אָנָּא, אָנָּה	ān-nā	O, I pray!
נָא	nā	I pray!
חֹזֶק	chŏz-kā	power
בָּלַע	bā-lă	he swallowed
לִבְלַע	lĭv-lō-ă	to swallow
נֶגֶד	nĕ-chĕdh	before
צֵל	tsēl	shade

VOCABULARY X.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
צָרָה	tsā-rā	trouble
קָרָאתִי	kā-rā-thī	I have called
קֶדֶם	kĕ-dhĕm	east
רַע, רָעָה	ră, rā-ā	evil (adjective)
שָׁב	shāv	he turned
שָׁבוּ	shā-vū	they turned
שִׁוַּעְתִּי	shĭw-wă-tī	I cried (for help)
שְׁלֹשָׁה לֵילוֹת	sh^{e}-lō-shā lē-lōth	three nights
שָׁמַע	shā-mă	he heard
שָׁמַעְתָּ	shā-mă-tā	thou hast heard

READING EXERCISE.

וַיְמַן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בִּמְעֵי
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־
יְהוָה אֱלֹהָיו מִמְּעֵי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי
אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי שָׁמַעְתָּ קוֹלִי:

(Jonah ii. 1–3.)

Pronunciation:

wă-y^{e}-măn ^{ă}-dhō-nai dāch gā-dhōl lĭv-lō-ă ĕth-yō-nā wă-y^{e}-hī yō-nā bĭm-ē hăd-dāch sh^{e}-lō-shā yā-mīm ū-sh^{e}-lō-shā lē-lōth: wăy-yĭth-păl-lēl yō-nā ĕl-^{ă}-dhō-nai ^{ĕ}-lō-hau mĭm-m^{e}-ē hăd-dā-chā: wăy-yō-mĕr kā-rā-thī mĭts-tsā-rā lī ĕl-^{ă}-dhō-nai wăy-yă-^{ă}-nē-nī mĭb-bĕ-tĕn sh^{e}-ōl shĭw-wă-tī shā-mă-tā kō-lī.

Literal translation.—And Jehovah prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. And Jonah prayed[1] unto Jehovah his God from the belly of the fish. And he said, I have called from trouble to me unto Jehovah and He answered me; from the belly of Hades I asked for help, Thou hast heard my voice.

(1) Literally, "And prayed Jonah."

EXERCISE XV.

Translate into Hebrew:

(1) He was in Nineveh three nights.
(2) And Jonah cried[1] unto Jehovah with power.
(3) He saw the fish in their hands.
(4) And Jonah was[1] in the shade.
(5) He saw the king in the city.
(6) He called "By the life of the man."

(1) Say, "And cried Jonah." See page 21.

LESSON XIV.

The Preposition.—Another Preposition frequently used in Hebrew is מִן־ (mĭn). It means "from," as in the phrase: "The sea ceased *from* its raging."

Take the sentence: "Turn from the violence which is in your hands." We may express "from the violence" in Hebrew by prefixing מִן־ to the word for "the violence" הֶחָמָס (see page 18). Hence "from the violence" is מִן־הֶחָמָס (see Voc. IV.), and "from the city" מִן־הָעִיר.

The commoner way to express "from" is to assimilate the נ of מִן to the first consonant of the following word. This is best explained by examples.

The word זַעַף means "raging" (Voc. IX.):

"His raging" is זַעְפּוֹ (zăʻ-pō)
"From his raging" is מִזַּעְפּוֹ (mĭz-zăʻ-pō).

We see that in this word מִזַּעְפּוֹ, the final נ in מִן has disappeared, and the first letter in זַעַף is doubled.

קֶדֶם is "the east"
מִקֶּדֶם is "from the east."

We see that the נ of מִן disappears, and the ק of קֶדֶם is doubled.

The Hebrew word לִפְנֵי means "before."

מִלִּפְנֵי means "from before" or "from the face of." Hence "from the face of Jehovah" is מִלִּפְנֵי יהיה (Voc. VII.).

Before a letter which is not doubled (א, ה, ח, ע, ר), מִן becomes מֵ:

רָעָתוֹ is "his evil." "From his evil" is מֵרָעָתוֹ (mē-rā-āʻ-thō).

Before the Definite Article we can express "from" simply by prefixing מִן־.

We have already seen (page 29, Remark 2) that the Article is not prefixed to a word in the Construct:

"The word" is הַדָּבָר (Voc. III.)
"The word of the Lord" is דְּבַר יְהוָה (page 28).

So when the prepositions we have been considering (ב, ל, מן) are attached to a word in the Construct, we treat the word as having no article:

"The life of the man" is נֶפֶשׁ הָאִישׁ
"By the life of the man" is בְּנֶפֶשׁ הָאִישׁ.

Note that בַּנֶּפֶשׁ is "by the life" (page 44), but בְּנֶפֶשׁ הָאִישׁ "by the life of the man."

מֵעִים means "bowels" or "belly" (Voc. VI.):

"The belly" is הַמֵּעִים (pronounced hăm-mē-īm)
"The belly of the fish" is מְעֵי הַדָּג (page 28)
"In the belly of the fish" is בִּמְעֵי הַדָּג.

We should note the form בִּמְעֵי. We might expect to have בְּמְעֵי, but when two indistinct vowels come together, the first usually becomes ִ. Hence בִּמְעֵי.

"The evil way" is הַדֶּרֶךְ הָרָעָה (page 24)
"His evil way" is דַּרְכּוֹ הָרָעָה
"From his evil way" is מִדַּרְכּוֹ הָרָעָה
"From their evil way" is מִדַּרְכָּם הָרָעָה (page 37)
"His wrath" is אַפּוֹ (ăp-pō)
"The heat of his wrath" is חֲרוֹן אַפּוֹ
"From the heat of his wrath" is מֵחֲרוֹן אַפּוֹ (see page 47).

VOCABULARY XI.

Hebrew Word	Pronunciation.	Meaning.
גָּרַשׁ	gā-răsh	he expelled
נִגְרַשְׁתִּי	nĭch-răsh-tī	I was expelled
חָבַשׁ	chā-văsh	he bound
חָבוּשׁ	chā-vūsh	bound (participle)

VOCABULARY XI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
לַיהוָה	lă-dhō-nai	to Jehovah
בֵּאלֹהִים	bē-lō-hīm	in God
לֵאלֹהִים	lē-lō-hīm	to God
לִפְנֵי	lĭf-nē	before (preposition)
מֵאַיִן	mē-ă-yĭn	whence?
מִנֶּגֶד	mĭn-nĕ-chĕdh	before
מְצוּלָה	m^{e}-tsū-lā	the deep (sea)
נָהָר	nā-hār	flowing, stream
סוּף	sūf	seaweed
עָבַר	ā-văr	he passed over
עָבְרוּ[1]	ā-v^{e}-rū	they passed over
תְּהוֹם	t^{e}-hōm	the deep

(1) At the end of a clause (*i.e.* in pause) this is written עָבָרוּ (pronounced ā-vā-rū).

READING EXERCISE.

וַתַּשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַמִּים וְנָהָר יְסֹבְבֵנִי כָּל־מִשְׁבָּרֶיךָ
וְגַלֶּיךָ עָלַי עָבָרוּ: וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ
אַךְ אוֹסִיף לְהַבִּיט אֶל־הֵיכַל קָדְשֶׁךָ: אֲפָפוּנִי מַיִם
עַד־נָפֶשׁ תְּהוֹם יְסֹבְבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי:

(Jonah ii. 4–6.)

Literal translation.—And Thou hast cast me (into) the deep, in the heart of the seas, and (the) flowing surrounds me; all Thy breakers and Thy waves upon me have passed over. And *I* have said, I have been expelled from before Thine eyes; surely I shall add to look upon[1] Thy holy temple.[2] Water surrounded me unto soul,[3] the deep surrounded me; seaweed (was) bound to my head.

(1) This is the Hebrew way of saying, "I shall again look upon."

(2) Literally, "the temple of Thy holiness." See page 29.

(3) Or "unto the life," that is, until life was nearly extinct.

EXERCISE XVI.

Translate into Hebrew:

(1) Jonah called from the belly of the fish.

(2) The man fled to Tarshish from the presence of Jehovah.[1]

(3) I called from his throne.

(4) He went down into the belly of Hades.

(5) He came from the east unto Nineveh.

(6) They turned from their evil way.

(1) See Voc. VII.

LESSON XV.

The Comparative Degree.—We note here the use of מִן in expressing the Comparative Degree.

Take the phrase "better than life."

This is expressed in Hebrew by טוֹב מֵחַיִּים.

It is מֵ not מִ, because ח cannot be doubled (page 47).

Note then that the Comparative is expressed by the simple Adjective, followed by מִן or its equivalent.

Thus "For me death is better than life" is in Hebrew טוֹב מוֹתִי מֵחַיַּי.

Literally, "Better my death than my life."

VOCABULARY XII.

Hebrew Word.	Pronunciation.	Meaning.
בַּעֲדִי	bă-ă-dhī	behind me
זָכַר	zā-chăr	he remembered
זָכַרְתִּי	zā-chăr-tī	I remembered[1]
יְשׁוּעָתָה	yᵉ-shū-ā-thā	salvation
יָרַדְתִּי	yā-rădh-tī	I went down
לְעוֹלָם	lᵉ-ō-lām	for ever
מוֹתִי	mō-thī	my death
נָדַר	nā-dhăr	he vowed
נָדַרְתִּי	nā-dhăr-tī	I vowed
עָלָה	ā-lā	he went up
וַתַּעַל	wăt-tă-ăl	and thou hast[2] brought up
שַׁחַת	shă-chăth	a pit
תָּבוֹא	tā-vō	she will come[3]

(1) "In pause," זָכַרְתִּי (zā-chār-tī), accent on second syllable.

(2) Literally, "And thou hast caused to go up."

(3) Or "it will come," the word "it" referring to a feminine noun.

READING EXERCISE.

לְקִצְבֵי הָרִים יָרַדְתִּי הָאָרֶץ בְּרִיחֶיהָ בַּעֲדִי לְעוֹלָם
וַתַּעַל מִשַּׁחַת חַיַּי יְהוָה אֱלֹהָי: בְּהִתְעַטֵּף עָלַי נַפְשִׁי
אֶת־יְהוָה זָכָרְתִּי וַתָּבוֹא אֵלֶיךָ תְּפִלָּתִי אֶל־הֵיכַל קָדְשֶׁךָ:
מְשַׁמְּרִים הַבְלֵי־שָׁוְא חַסְדָּם יַעֲזֹבוּ: וַאֲנִי בְּקוֹל תּוֹדָה
אֶזְבְּחָה־לָּךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלֵּמָה יְשׁוּעָתָה לַיהוָה:

(Jonah ii. 7–10.)

Literal translation.—To the roots of mountains I have gone down; the earth (and) her bars (were) behind me for ever. And Thou hast brought from a pit my life Jehovah my God. In fainting upon me my soul[1] Jehovah I remembered, and came unto Thee my prayer, unto the temple of Thy holiness.[2] They who worship idols of vanity,[2] their covenant love they leave. And I, with the voice of praise let me sacrifice to Thee; what I have vowed, let me complete: salvation to Jehovah.[3]

(1) That is, "When my soul was fainting within me."
(2) That is, "Thy holy temple," "vain idols."
(3) Salvation is Jehovah's.

EXERCISE XVII.

Translate into Hebrew:

(1) I cried, saying, Better for me to die than to live.
(2) I have called in trouble.
(3) My prayer cometh unto Jehovah.
(4) And Jonah was better than the king of Nineveh.
(5) He said, Thou (art) greater than my life.

Note.—(1) Say, "My death is better than my life."

(2) Say, "from trouble."

(3) "Cometh my prayer." The verb is, literally, "she comes."

(4) Say, "and was Jonah," and remember that the Construct form *has not the Definite Article.*

(5) Do not translate word in brackets.

LESSON XVI.

The Preposition.—The student should learn carefully the following words in which prepcsitions have a pronoun suffix:

לְ we have seen means "to" or "for."
לִי is "to me" or "for me."
לְךָ is "for thee," when "thee" refers to a masculine noun.
לוֹ is "for him" or "for it."
לָנוּ is "for us."
לָהֶם is "for them."
בְּ we have seen means "in."
בּוֹ is "in him" or "in it," when "it" refers to a masculine noun.
בָּהּ is "in her" or "in it," referring to a feminine noun.
מִן means "from."
מִמֶּנִּי is "from me" (mĭm-mĕn-nī).

These forms should be mastered by the student. He may compare the suffixes to singular nouns given in Lessons XI. and XII.

VOCABULARY XIII.

Hebrew Word.	Pronunciation.	Meaning.
הִגִּיד	hĭg-gīdh	he told
הָיְתָה	hā-y^{e}-thā	she was (or) it was
וַיֵּלֶךְ	wăy-yē-lĕch	and he went
וַיָּקָא	wăy-yā-kē	and he vomited
וַיַּעַשׂ	wăy-yă-ăs	and he made
יֵשׁ־, יֶשׁ	yēsh or yĕsh-	there is
לַמָּחֳרָת	lăm-mā-ch^{ŏ}-rāth	next day

VOCABULARY XIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
לָקַח	lā-kăch	he took
קַח	kăch	take (Imperative)
מָה	mā	what?
סֻכָּה	sŭk-kā	a booth, a tent
קְרִיאָה	k^{e}-rī-ā	a call
שָׁם	shām	there

READING EXERCISE.

וַיֹּאמֶר יְהוָה לַדָּג וַיָּקֵא אֶת־יוֹנָה אֶל־הַיַּבָּשָׁה: וַיְהִי
דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר: קוּם לֵךְ אֶל־נִינְוֵה
הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי
דֹּבֵר אֵלֶיךָ: וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוֵה כִּדְבַר יְהוָה
וְנִינְוֵה הָיְתָה עִיר־גְּדוֹלָה לֵאלֹהִים מַהֲלַךְ שְׁלֹשֶׁת יָמִים:

(Jonah ii. 11–iii. 3.)

Literal translation.—And said Jehovah to the fish and he vomited out Jonah on to the dry land. And was the word of Jehovah unto Jonah the second time saying: Arise go unto Nineveh the great city and cry unto her the cry which I (am) speaking unto thee. And arose Jonah and he went unto Nineveh according to the word of Jehovah. And Nineveh was a great city to God, a journey of three days.

EXERCISE XVIII.

(1) He saw a ship and went down in it.
(2) There is in it. ("It" refers here to a feminine noun.
(3) And he said to him. (See Voc. VI.)
(4) And he made for him there a booth.
(5) What shall we do to thee?

(6) He told them. (Say, "to them.")
(7) Take my life from me.

Notes.—(1) Word for "ship" (Voc. III.) is feminine. Say, "in her." For "and he went down," see Voc. V.
(5) Write מַה־נַּעֲשֶׂה. Note dagesh. See page 62.

LESSON XVII.

The Preposition.—We have seen that some prepositions are attached to the beginning of the words they govern. Other prepositions are words by themselves, though often they are attached to the words they govern by means of "Maqqeph" or the hyphen. Thus "from" may be expressed by prefixing מִן־ to a word.

אֶל (Voc. II.), or with the hyphen אֶל־, means "unto" or "to." Thus in the phrase, "And the word of the Lord came unto Jonah," "unto Jonah" is אֶל־יוֹנָה.

עַל, or with hyphen עַל־ (Voc. IX.), means "on," "upon," "against," or "concerning."

עַד, or with hyphen עַד־, means "up to."

עִם means "with" or "along with."

עִמָּהֶם means "along with them" (pronounced ĭm-mā-hĕm).

תַּחַת means "under."

Note that אֶל "unto," עַל and מֵעַל "upon," תַּחַת "under," have pronoun suffixes like those attached to *plural* nouns.

אֵלֶיךָ is "unto thee."

אֵלָיו is "unto him" and מֵעָלָיו "from upon him" (ē-lau and mē-ā-lau).

אֵלֶיהָ is "unto her" and תַּחְתֶּיהָ "under her."

מֵעָלֵינוּ is "from upon us."

מֵעֲלֵיכֶם is "from upon you" and עֲלֵיכֶם "upon you."

At this point the student should revise the forms in Lesson XVI., and take them along with the forms in this lesson.

VOCABULARY XIV.

Hebrew Word.	Pronunciation.	Meaning.
וַיַּאֲמִינוּ	wăy-yă-ă-mī-nū	and they believed
אַרְבָּעִים	ăr-bā-īm	forty
הֵחֵל	hē-chēl	he began
וַיָּחֶל	wăy-yā-chĕl	and he began
יָשַׁב	yā-shăv	he sat
וַיֵּשֶׁב	wăy-yē-shĕv	and he sat
מֵעַל	mē-ăl	from upon, against
נִחַם	nĭ-chăm	he repented
וַיִּנָּחֶם	wăy-yĭn-nā-chĕm	and he repented
נָפַל	nā-făl	he fell
וַיִּפֹּל	wăy-yĭp-pōl	and he fell
עוֹד	ōdh	still, yet
עִם	īm	along with
קִיקָיוֹן	kī-kā-yōn	a gourd

READING EXERCISE.

וַיָּחֶל יוֹנָה לָבוֹא בָּעִיר מַהֲלַךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמַר עוֹד אַרְבָּעִים יוֹם וְנִינְוֵה נֶהְפָּכֶת: וַיַּאֲמִינוּ אַנְשֵׁי נִינְוֵה בֵּאלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שַׂקִּים מִגְּדוֹלָם וְעַד־קְטַנָּם: וַיִּגַּע הַדָּבָר אֶל־מֶלֶךְ נִינְוֵה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אַדַּרְתּוֹ מֵעָלָיו וַיְכַס שַׂק וַיֵּשֶׁב עַל־הָאֵפֶר:

(Jonah iii. 4–6.)

Literal translation.—And began Jonah to come in the city a journey of one day, and he called and he said yet forty days and Nineveh (is) overturned. And believed the men of Nineveh in God, and called a fast and they put on sackcloth from their great and unto their small.[1] And reached the word unto the king of Nineveh, and he arose from his throne and removed his mantle from upon him and he covered (himself with) sackcloth and sat upon the ashes.

Notes.—(1) That is, "From the greatest to the least of them."

(2) The words in brackets are added to give meaning in English.

EXERCISE XIX.

Translate into Hebrew:

(1) And the word of the Lord came unto Jonah.
(2) I called unto Jehovah.
(3) Go unto Nineveh.
(4) And they said every man unto his neighbour.
(5) And God said unto Jonah.
(6) The lot fell upon Jonah.
(7) He saw a shadow over his head. (Say, "upon.")
(8) Thou hast had pity on the gourd: I shall have pity on Nineveh.

Note (1) See Voc. V.
(4) Say, "a man unto his neighbour." See page 40.
(8) See Vocs. II. and VII.

VOCABULARY XV.

Hebrew Word.	Pronunciation.	Meaning.
אַל־יִטְעֲמוּ	ăl-yĭt-^{ă}-mū	let them not taste
אַל־יִרְעוּ	ăl-yĭr-ū	let them not feed (eat)
אַל־יִשְׁתּוּ	ăl-yĭsh-tū	let them not drink
זָעַק	zā-ăk	he cried out
וַיִּזְעַק	wăy-yăz-ēk	and he proclaimed
כְּ	k^{e}	according to
כִּסָּה	kĭs-sā	he covered
וַיְכַס	wă-y^{e}-chăs	and he covered
לָבַשׁ	lā-văsh	he put on (clothes)
וַיַּלְבִּשׁוּ	wăy-yĭl-b^{e}-shū	and they put on
מְאוּמָה	m^{e}-ū-mā	anything
נָגַע	nā-chă	he touched / he reached unto
וַיִּגַּע	wăy-yĭg-gă	and he touched / and it reached unto
נֶהְפְּכֶת	nĕ-pĕ-chĕth	overturned
וַיַּעֲבֵר	wăy-yă-^{ă}-vēr	and he removed
שַׂקִּים	săk-kīm	sackcloth

Note that וַיִּזְעֵק means, literally, "and he caused to cry out," and וַיַּעֲבֵר "and he caused to pass by." See Voc. XI.

נֶהְפָּכֶת is the Passive Participle. In pause it is written נֶהְפָּכָת.

READING EXERCISE.

וַיִּזְעֵק וַיֹּאמֶר בְּנִינְוֵה מִטַּעַם הַמֶּלֶךְ וּגְדֹלָיו לֵאמֹר
הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אַל־יִטְעֲמוּ מְאוּמָה אַל־
יִרְעוּ וּמַיִם אַל־יִשְׁתּוּ׃

(Jonah iii. 7.)

Literal translation.—And he proclaimed and he said in Nineveh, From the decree of the king and his nobles saying: The man and the beast, the cattle and the sheep, let them not taste anything, let them not feed, and water let them not drink.

EXERCISE XX.

Translate into Hebrew:

(1) Go unto Nineveh, the great city. Cry against it.
(2) And the captain came near unto him.
(3) And they said unto him.
(4) The sea has ceased raging against you.
(5) The sea has ceased raging against us.
(6) All thy breakers, all thy waves passed over me.
(7) Her bars were behind me for ever. (See page 41.)
(8) Cry unto him.
(9) And he removed his mantle from him. (Say, "from upon him.")

Notes.—(2) Say, "the leader of the sailor." See "shipmaster," page 28.

(4) For "against," see Voc. XIV. For "has ceased," say, "was silent," Voc. XVI.

(6) For "over me," say, "upon me."

LESSON XVIII.

Demonstrative, Relative and Interrogative Pronouns.

זֶה means "this" when it refers to a masculine singular noun.

זֹאת means "this" when it refers to a feminine singular noun.

These words have the Definite Article when they are used as adjectives. Thus:

"This is the great tempest" is in Hebrew זֶה הַסַּעַר הַגָּדוֹל.

"This great tempest" is הַסַּעַר הַגָּדוֹל הַזֶּה.

With a feminine singular noun the feminine form of the adjective and pronoun is used. Thus:

"This great city" is הָעִיר הַגְּדוֹלָה הַזֹּאת.

Note that with the Article ה is doubled.

Attention is called to the order of the words here. (1) Noun, (2) Adjective, (3) Demonstrative.

As another example we take these phrases:

"This is the good word" is זֶה הַדָּבָר הַטּוֹב.

"This good word" is הַדָּבָר הַטּוֹב הַזֶּה.

The Relative Pronoun אֲשֶׁר means "who" or "which." A peculiarity of construction with אֲשֶׁר should be carefully noted here. We say in English, "Shall I have pity on Nineveh in which there are more than twelve times ten thousand men?" The Hebrew for "in which there are" is אֲשֶׁר יֶשׁ־בָּהּ. We note that the Relative in this phrase is without the preposition, and that the preposition with pronoun-suffix comes after the Verb, or verbal form. If "which" had referred to a masculine singular noun, we

should have had בּוֹ, but it refers to "Nineveh," a feminine noun; hence the feminine suffix.

We take another example of this construction: "The gourd on which he has not toiled."

The Hebrew for "he has toiled" is עָמַל.

The Hebrew for the phrase given above is הַקִּיקָיוֹן אֲשֶׁר לֹא עָמַל בּוֹ, literally, "the gourd which he has not toiled on it."

מִי is the Interrogative Pronoun for "Who?" Thus the Hebrew for "Who knows?" is מִי־יוֹדֵעַ (mī-yō-dhē-ă), literally, "Who (is) knowing," the Verb being the Participle.

מַה־ is the Interrogative Pronoun for "What?"

Note that the hyphen (maqqeph) is usually attached to מַה.

Note also that *this word is pointed like the Definite Article.*

Usually, therefore, it has pathach ַ with the following letter doubled. Thus "What do you mean?" is מַה־לְּךָ, literally, "What to thee?"

"What will happen to the city?" is מַה־יִּהְיֶה בָּעִיר, literally, "What will be on the city," יִהְיֶה meaning, "it will be" or "he will be."

Note the doubling of ל in לְּךָ and of י in יִּהְיֶה.

We take one other example: "What (is) thy land?" The Hebrew is מָה אַרְצֶךָ. We have no hyphen here. Note that mem has Kametz ָ. See page 18.

VOCABULARY XVI.

Hebrew Word.	Pronunciation.	Meaning.
בְּהֵמָה	b^{e}-hē-mā	beast
בָּקָר	bā-kār	cattle
הֵקֵל	hē-kēl	he lightened
לְהָקֵל	l^{e}-hā-kēl	to lighten
יִהְיֶה	yĭ-yĕ	he will be / it will be
וְיִתְכַּסּוּ	w^{e}-yĭth-kăs-sū	and let them clothe themselves
וְיִקְרְאוּ	w^{e}-yĭk-r^{e}-ū	and let them call

VOCABULARY XVI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
יָשֻׁבוּ	yā-shū-vū	they will turn
וְיָשֻׁבוּ	w^{e}-yā-shū-vū	and let them turn
כֵּלִים	kē-līm	wares
עָמַל	ā-măl	he toiled
עָמַלְתָּ	ā-măl-tā	thou hast toiled
שָׁתַק	shā-thăk	he was silent

Compare וַיִּקְרְאוּ and וְיִקְרְאוּ in Voc. IX.

Note the difference in meaning: "And let them call," "And they called."

READING EXERCISE.

וְיִתְכַּסּוּ שַׂקִּים הָאָדָם וְהַבְּהֵמָה וְיִקְרְאוּ אֶל־אֱלֹהִים
בְּחָזְקָה וְיָשֻׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה וּמִן־הֶחָמָס אֲשֶׁר
בְּכַפֵּיהֶם׃

(Jonah iii. 8.)

Literal translation.—And let them clothe themselves (in) sackcloth, the man and the beast,[1] and let them call unto God with power, and let them turn, a man[2] from his evil way, and from the violence which (is) in their hands.

(1) Note "Both man and beast."
(2) "Let every man turn."

EXERCISE XXI.

Translate into Hebrew:

(1) By the life of this man.
(2) This great evil (is) upon us.
(3) This (is) my word.
(4) The wares which (were) in the ship.
(5) I (am) fearing the God of heaven who made the sea.

(6) Call unto her the call which I (am) speaking unto thee.

(7) The gourd on which thou hast not toiled.

(8) What (is) thy business? What (is) thy land?

(9) What (is) this thou hast done?

(10) What shall we do to thee?

Notes.—(2) For "upon us," say, "to us." Do not translate words in brackets.

(5) Note that the Construct form of אֱלֹהִים is אֱלֹהֵי.

(6) Use sign of accusative before the word for "call" (the noun). Page 21.

(7) Put word for "not" before the verb.

LESSON XIX.

The Conjunction.—"And" is usually expressed in Hebrew by וְ prefixed to a word. It is never a word by itself. Thus in the phrase, "And the ship was like to be broken," the first three English words are expressed in Hebrew by the one word וְהָאֳנִיָּה, וְ being "and," and הָ the Article "the," and אֳנִיָּה the word for "ship."

Always write "and" as וְ prefixed to a word unless you know a good reason for not doing so. Here are some cases when we depart from the ordinary form:

(1) Before Beth, Mem, Pe "and" is written וּ, pronounced ū.

"Water" in Hebrew is מַיִם. "And water" is וּמַיִם, not וְמַיִם.

(2) Before Simple Sh^{e}va we have וּ. Thus קְרָא is "Cry." "And cry" is וּקְרָא (ū-k^{e}-rā).

(3) Before the indistinct vowel ֱ it is pointed וֱ, before ֲ it is וַ, and before ֳ it is וֳ.

(4) Note the form וַיהוָה "And Jehovah."

Another common Conjunction is כִּי (pronounced like our word "key"). It means "for" or "when" or "that." We take this example from Jonah i. 10. See page 34.

מַה־זֹּאת עָשִׂיתָ כִּי יָדְעוּ הָאֲנָשִׁים כִּי מִלִּפְנֵי יְהוָה הוּא בֹרֵחַ כִּי הִגִּיד לָהֶם

Here we have this conjunction three times. The first means "for," the second "that," and the third "for."

VOCABULARY XVII.

Hebrew Word.	Pronunciation.	Meaning.
אָבַד	ā-vădh	he perished
נֹאבַד	nō-vădh	we shall perish
אוּלַי	ū-lai	perhaps

VOCABULARY XVII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
אֵל	ēl	God
בַּאֲשֶׁר לְ	bă-ă-shĕr l^{e}	on account of
כַּאֲשֶׁר	kă-ă-shĕr	as
עַד־אֲשֶׁר	ădh-ă-shĕr	until
הֵטִיל	hē-tīl	he cast
יָשׁוּב	yā-shūv	he will turn
וַיַּרְא	wăy-yăr	and he saw
לַעֲשׂוֹת	lă-ă-sōth	to do
לְפָנַי	l^{e}-fā-nai	before me
עַל־כֵּן	ăl-kēn	therefore
עָלְתָה	ā-l^{e}-thā	she went up
עַתָּה	ăt-tā	now
רַחוּם	ră-chūm	merciful

In pause נֹאבַד is נֹאבֵד and לְפָנַי is לְפָנָי. Note the difference between words for "now" and "thou." See page 33.

READING EXERCISE.

מִי־יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹהִים וְשָׁב מֵחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד: וַיַּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכָּם הָרָעָה וַיִּנָּחֶם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת לָהֶם וְלֹא עָשָׂה:

(Jonah iii. 9, 10.)

Literal translation.—Who (is) knowing (but that) will turn and will repent God, and will turn from the heat of His anger and we shall not perish? And saw God their deeds that they turned from their evil way and repented God of the evil which He said to do to them and He did (it) not.

EXERCISE XXII.

Translate into Hebrew:

(1) Go and we shall not perish.
(2) Jehovah made the sea and the dry land.
(3) And Nineveh was a great city.
(4) Man and beast, cattle and sheep.
(5) Go unto Nineveh the great city and call unto her.
(6) The king and his nobles.
(7) And now, Jehovah, take I pray Thee, my life from me.
(8) And Jehovah cast a great wind on the sea.
(9) Call against her, for their evil has gone up before me.
(10) And God saw their deeds that they turned from their evil way.
(11) I knew Thou (art) a God gracious and merciful.
(12) He went into thy holy temple.
(13) Perhaps she will come into my holy temple.
(14) On account of whom (is) this evil to us?
(15) As Thou hast desired, Thou hast done.

Notes.—(1) "And not we shall perish"; the word for "not" before the verb.

(2) Use אֵת־ as sign of Accusative. See page 21.

(3) Note that the word Nineveh is feminine. For "was" see p. 54. Here put "And Nineveh" before the verb.

(8) Use אֶל־ for "on." Put "And Jehovah" first. See page 65.

(14) The Hebrew for "on account of whom" is בַּאֲשֶׁר לְמִי. Put verb before the subject unless you are told not to do so.

LESSON XX.

The Verb.—Readers of English are familiar with changes in the form of a verb to express number and person and case. We say, "The man comes," "The men come." We say, "Thou didst," "We do," "He does," "They did," varying forms of the one verb "to do."

In Hebrew, verbs are inflected, change their form, for various reasons. (1) To express Number and Person. We start with the form that is used to express our Past Tense.

יָרַד means "he went down" (Voc. v.).

This is the simple form of the verb, 3rd sing. masc.

We start with that form and we add the following suffixes for 3rd sing. fem. etc.:

	Singular.	Plural.
3rd masc.	—	וּ—
3rd fem.	ה—	וּ—
2nd masc.	תָּ—	תֶּם—
2nd fem.	תְּ—	תֶּן—
1st	תִּי—	נוּ—

We give the various forms of יָרַד to express Person and Number.

יָרַד He went down.	יָרְדוּ They went down.
יָרְדָה She went down.	
יָרַדְתָּ Thou wentest down (masc.).	יְרַדְתֶּם You went down.
יָרַדְתְּ Thou wentest down (fem.).	יְרַדְתֶּן You went down.
יָרַדְתִּי I went down.	יָרַדְנוּ We went down.

Note the following points:

(1) In 3rd sing. fem. we have יָרְדָה. In third plural יָרְדוּ. The second vowel is Sh^{e}va Vocal.

If ī ִי be the second vowel in the verb it is unchanged.

(2) The first vowel in the 2nd plural is Sh^{e}va Vocal.

(3) The third consonant, when it ends a syllable (not the word), must have Sh^{e}va. Thus יָרַדְנוּ.

(4) Verbs of the form הָיָה, עָשָׂה, מָצָא have two long vowels, the usual form of the verb being יָרַד. The long vowel is preferred before ה and א.

(5) Verbs of the form הָיָה (having He as the third letter) have הָיְתָה in 3rd sing. fem.

VOCABULARY XVIII.

Hebrew Word.	Pronunciation.	Meaning.
אֶרֶךְ אַפַּיִם	ĕ-rĕch ăp-pă-yĭm	slow of anger[1]
הֲ	h^{ă}	(Interrogative)
הִתְפַּלֵּל	hĭth-păl-lēl	he prayed
וַיִּתְפַּלֵּל	wăy-yĭth-păl-lēl	and he prayed
חָרָה	chā-rā	(anger) burned[2]
וַיִּחַר	wăy-yĭ-chăr	and (anger) burned
חִשֵּׁב	chĭsh-shēv	he thought
חִשְּׁבָה	chĭsh-sh^{e}-vā	she thought
יָכֹל	yā-chōl	he was able
יָכְלוּ	yā-chō-lū	they were able
וַיֵּרַע	wăy-yē-ră	and it was evil
קִדַּמְתִּי	kĭd-dăm-tī	I came before
רַב־חֶסֶד	răv-chĕ-sĕdh	of great mercy

Notes.—(1) Say, "slow to anger." רַב־חֶסֶד "great of mercy"; both ארך and רב are in the Construct Form. (Lesson IX.)

(2) Literally, "he burned," the subject "anger" being understood.

READING EXERCISE.

וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיִּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה
וַיֹּאמַר אָנָּה יְהוָה הֲלֹא־זֶה דְבָרִי עַד־הֱיוֹתִי עַל־אַדְמָתִי
עַל־כֵּן קִדַּמְתִּי לִבְרֹחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֵל־חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה:

(Jonah iv. 1, 2.)

Literal translation.—And it was evil unto Jonah, a great evil, and (anger) burned to him. And he prayed unto Jehovah and he said, Oh I pray Jehovah, (is) not this my word up to my being upon my land? Therefore I prepared to flee to Tarshish, for I knew that Thou (art) a God gracious and merciful, slow to anger and of great mercy, and He will repent of the evil.

EXERCISE XXIII.

Translate into Hebrew:

(1) She thought to come unto Joppa.
(2) They knew that I (was) speaking.
(3) They were not able to flee to Tarshish. (Voc. III.)
(4) What hast thou done to them?
(5) I have remembered the gourd for which thou hast toiled.
(6) I prepared to go unto Nineveh.
(7) Thou hast heard my voice in Thy holy temple.
(8) Thou hast pitied the man who went down to Tarshish.
(9) I was expelled from before thine eyes.
(10) I cried (for help) unto Jehovah my God (page 35).
(11) I have vowed as thou hast desired.

Notes.—All verb forms required have been given in Vocabularies. Words in brackets not to be translated.

(7) Say, "in the temple of Thy holiness," and note that the Construct Form has not the Definite Article (page 28).

(8) Use the Hebrew word for "upon" after "Thou hast pitied."

LESSON XXI.

The Verb.—The *Past Form* spoken of in Lesson XX. is used in Hebrew to express our Past or Perfect. Thus עָשָׂה means "he made" or "he has made."

The *Imperfect Form* is used to express our Present or Future. Here, as with the Past, we start with the 3rd singular masculine. This always begins with יִ.

The verb שָׁתַק means "he was silent." This is the Past Form. The Imperfect Form is יִשְׁתֹּק.

It will be noticed that we have in the Imperfect Form the consonants of the Past with יִ prefixed.

The vowels are different. The first is ĭ and the second ō, Sh^{e}va under Shin marking the close of a syllable.

יִשְׁתֹּק means "he is silent" or "he will be silent." It may also mean, "Let him be silent." We have to depend on the context to know what meaning the Imperfect has. If we have אַל־יִשְׁתֹּק we know that this expresses a wish or a command, "Let him not be silent" or "May he not be silent." In a wish or a command אַל is used to express "not." Otherwise, לֹא is used.

יִתְעַשֵּׂת means "he will be gracious."
שָׁב is "he turned," Past Form. (Voc. X.)
יָשׁוּב is "he will turn," Imperfect Form. (Voc. XVII.)
רָאָה is "he saw."
יִרְאֶה is "he will see."
הָיָה is "he was," and יִהְיֶה "he will be," or "it will be."

These are examples of the 3rd singular masculine of the Imperfect Form. As with the Past Form so with the Imperfect, the 3rd singular masculine is inflected to express Number and Person.

יָבוֹא means "he will come."

תָּבוֹא means "thou wilt come" or "thou comest." (Voc. XII.)

Note that the 3rd singular feminine is always the same as 2nd singular masculine in the Imperfect Form. Hence תָּבוֹא may also mean "she will come."

We note that ת is the first letter.

The 1st singular of the Imperfect begins with א. It is formed from the 3rd singular masculine by changing the first letter י into א. The 1st plural of the Imperfect is formed by changing the first letter of the 3rd singular masculine into נ. (If we have יְ at the beginning of the 3rd singular masculine this becomes אֶ in 1st singular; נְ in 1st plural.)

יוֹסִיף means "he will add."
אוֹסִיף means "I shall add."
יָחוּס means "he will pity."
אָחוּס means "I shall pity."
יֹאבַד means "he will perish."
נֹאבַד means "we shall perish"; in pause, נֹאבֵד.
יַעֲשֶׂה means "he will do."
נַעֲשֶׂה means "we shall do."

The 3rd plural of the Imperfect is formed from the 3rd singular masculine exactly as the 3rd plural Past is formed from the 3rd singular masculine.

Compare יָדַע and יָדְעוּ Past, and
יִקְרָא and יִקְרְאוּ Imperfect (yĭk-r^{e}-ū).

The rule may be stated thus: וּ is added and the vowel preceding this is indistinct (Sh^{e}va in the case given above).

יִקְרְאוּ means "they will call" or "let them call" (page 62).
יַעֲזֹב means "he will leave."
יַעַזְבוּ means "they will leave"; in pause, יַעֲזֹבוּ.
יִתְכַּסּוּ means "they will cover themselves" or "let them cover themselves."
יָשֻׁבוּ means "they will turn" or "let them turn."

Note that in the 3rd plural of the Imperfect the first letter is always י and the last וּ.

VOCABULARY XIX.

Hebrew Word.	Pronunciation.	Meaning.
הֵיטִיב	hē-tīv	he did well
הֵיטֵב	hē-tēv	to do well; really, honestly
יוֹסִיף	yō-sīf	he will add
אוֹסִיף	ō-sīf	I shall add
יָצָא	yā-tsā	he went out
וַיֵּצֵא	wăy-yē-tsē	and he went out
מִקֶּדֶם (לְ)	mĭk-kĕ-dhĕm (l^{e})	on the east side (of)[1]
עָזַב	ā-zăv	he left
יַעֲזֹבוּ	yă-^{ă}-zō-vū (in pause)	they will leave
יִרְאֶה	yĭr-ĕ	he will see
יִתְעַשֵּׁת	yĭth-ăsh-shēth	he will be gracious

(1) Literally, "to" not "of."

READING EXERCISE.

וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי
מֵחַיָּי: וַיֹּאמֶר יְהוָה [1]הַהֵיטֵב חָרָה לָךְ: וַיֵּצֵא יוֹנָה
מִן־הָעִיר וַיֵּשֶׁב מִקֶּדֶם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֻכָּה וַיֵּשֶׁב
תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יִרְאֶה מַה־יִּהְיֶה בָּעִיר:

(Jonah iv. 3–5.)

Literal translation.—And now Jehovah take I pray my life from me, for better (is) my death than my life. And said Jehovah, Really[1] does (anger) burn to thee? And went out Jonah from the city and he sat on the east side of the city, and he made for him there a booth, and sat under it in the shade until he will see what will be in the city.

(1) Note: הַ, mark of question.

EXERCISE XXIV.

Translate into Hebrew:

(1) And Jonah went out to Joppa, and he sat there three days and three nights.

(2) Are you really angry?

(3) He sat on the east side of Nineveh.

(4) Jehovah will be gracious to us.

(5) Thou wilt come unto Tarshish.

(6) He will have pity on the men who knew the city.

(7) He said to us: We shall perish.

(8) What shall we do in the city of Nineveh?

(9) I shall come again unto Joppa.

(10) Let them call unto Jehovah with the voice of praise.

(11) Let them cover themselves (with) sackcloth before the king of Nineveh.

(12) They will turn from the evil way.

Notes.—(2) Put the word for "really" first, with הַ prefixed.

(8) For "what," see page 62. For Construct Form, see page 29.

(9) Say, "I shall add to come." See Vocabularies.

(12) Take word for "way" as feminine. See page 24.

LESSON XXII.

The Verb.—Waw Consecutive.—The student is now directed to a construction—called Waw Consecutive—which is used very often in Hebrew. We have already given several examples of this in the vocabularies. In Voc. III. we saw that יִתֵּן, the Imperfect Form of נָתַן, means "he will give," but that וַיִּתֵּן means "and he gave," not "and he will give." Note that וַ before the Imperfect in this form is pointed, like the Article, with ă, and the following consonant doubled.

So also נִחַם, the Past Form, means "he repented"; but when וְנִחַם comes after the Imperfect Form, like יָשׁוּב, it means "and he will repent," not "and he repented." Take verse 9 in the 3rd chapter of the Book of Jonah. The English translation is: "Who knows but that he will turn and will repent, and will turn from the heat of his anger?" See page 66. Now the Hebrew for "and he will repent" is וְנִחַם, and for "and he will turn," וְשָׁב. נִחַם and שָׁב mean "he repented" and "he turned," but coming after the simple Imperfect Form in the narrative (יָשׁוּב "he will return") with וְ prefixed they have the meaning of the Imperfect.

We give some examples of Waw Consecutive.

הָיָה means "he was"; וַיְהִי means "and he was" or "and it came to pass," יְהִי being shortened form of the Imperfect.

מָצָא means "he found"; יִמְצָא "he will find," and וַיִּמְצָא "and he found."

יִנָּחֵם means "he will repent"; וַיִּנָּחֵם "and he repented."

כִּפָּה „ "he covered"; וַיְכַס "and he covered."

מִנָּה „ "he prepared"; וַיְמַן "and he prepared."

Note that there is no dagesh in י in the words וַיְכַס and וַיְמַן. Compare וַיְהִי "and he was."

At this point we call attention again to the difference in meaning between וַיִּקְרְאוּ and וַיִּקְרָאוּ.

The one prefix to the Imperfect is the ordinary Conjunction, but the other is Waw Consecutive. The one word means "and let them call"; the other, "and they called." See page 63.

VOCABULARY XX.

Hebrew Word.	Pronunciation.	Meaning.
וַיִּדְּרוּ	wăy-yĭd-d^{e}-rū	and they vowed
וַיִּזְבְּחוּ	wăy-yĭz-b^{e}-chū	{and they sacrificed (Voc. VII.)
וַיִּזְעֲקוּ	wăy-yĭz-^{ă}-kū	and they cried
וַיָּטִילוּ	wăy-yā-tī-lū	and they cast (Voc. XVII.)
וַיַּפִּלוּ	wăy-yăp-pī-lū	{and they cast caused to fall (Voc. XIV.)
וַיִּתְפַּלֵּל	wăy-yĭth-păl-lēl	and he prayed
מָנָה	mā-nā	he prepared
וַיְמַן	wă-y^{e}-măn	and he prepared
מָצָא	mā-tsā	he found
וַיִּמְצָא	wăy-yĭm-tsā	and he found
נִרְדָּם	nĭr-dām	{a sleeper (Passive Participle)
וַיֵּרָדַם	wăy-yē-rā-dhăm	and he slept
נָשָׂא	nā-sā	he took up
וַיִּשְׂאוּ	wăy-yĭs-ū	and they took up
עָמַד	ā-mădh	he stood
וַיַּעֲמֹד	wăy-yă-^{ă}-mōdh	and he stood

READING EXERCISE.

וַיְמַן יְהוָה אֱלֹהִים קִיקָיוֹן וַיַּעַל מֵעַל לְיוֹנָה לִהְיוֹת צֵל עַל־רֹאשׁוֹ לְהַצִּילוֹ מֵרָעָתוֹ וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקָיוֹן שִׂמְחָה גְּדוֹלָה׃

(Jonah iv. 6.)

Literal translation.—And prepared Jehovah God a gourd and it went up above Jonah to be a shade upon his head to deliver him from his evil and rejoiced Jonah upon the gourd (with) a great joy.

EXERCISE XXV.

Translate into Hebrew:

(1) The king of Nineveh went down to Joppa and he found a ship there.

(2) He came near, and the sailors feared, and they cried each to his God, and they cast out the wares which (were) in the ship into the sea.

(3) He came to Tarshish, and he lay down and slept.

(4) He went down, and they cast lots, and the lot fell upon Jonah.

(5) Jonah sat there, and he rejoiced in the gourd (with) great joy.

Notes.—(1) and (2). See Vocs. V. and XX.

(2) and (5). Do not translate words in brackets.

(5) Say, "upon the gourd."

(2) Say, "a man unto his God."

LESSON XXIII.

The Verb.—Imperative and Participle.—We have seen that sometimes the Imperfect Form is used to express a wish, and that it is sometimes difficult to know whether the Imperfect Form expresses a wish or represents our Future or Present. In the first verse of the well-known 67th Psalm, "God be merciful unto us, and bless us," the verbs are in the Imperfect Form, and may also mean, "God is merciful to us and is blessing us." The context must be appealed to for the meaning of the Verb Form. When we find אַל, and not לֹא, to express "not," then it is clear that a wish is expressed. See page 71. Thus יִטְעֲמוּ, יִרְעוּ, יִשְׁתּוּ (Jonah iii. 7), the Imperfect Forms of verbs, are to be taken as expressing a wish, as אַל (not לֹא) is used before them. The meaning is, "Let them not taste," and not, "They will not taste"; "Let them not feed," and "Let them not drink."

Sometimes the Imperfect Form is used even in the 2nd person. Thus תִּתֵּן is the 2nd singular Imperfect of the verb נָתַן, and means usually, "Thou wilt give" or "Thou givest"; but אַל־תִּתֵּן is plainly a wish or prayer, as אַל is used for the word "not." (Jonah i. 14.)

But, as a rule, a special form of the verb expresses a command in Hebrew. This is called "The Imperative." Thus:

לָקַח means "he took";		קַח is "take" (thou).	
קָרָא	„ "he cried";	קְרָא	„ "cry" (thou).
הָלַךְ	„ "he went";	לֵךְ	„ "go" (thou), לְכוּ go (ye).
קָם	„ "he arose";	קוּם	„ "arise."

When ה֫ is added to the 1st person of the Imperfect Form, it is to be taken usually as expressing a wish. Thus:

נַפִּיל	means "we shall cast";	נַפִּילָה	"let us cast."
נֵדַע	" "we shall know";	נֵדְעָה	"let us know."
אֶזְבַּח	" "I shall sacrifice";	אֶזְבְּחָה	"let me sacrifice."
אֶשְׁלֵם	" "I shall complete";	אֶשְׁלְמָה	"let me complete." In pause אֶשְׁלֳמָה.
נֹאבַד	" "we shall perish";	נֹאבְדָה	"let us perish."

The Participle.—הָלַךְ is the Past Form of the verb, and means "he went"; הוֹלֵךְ is the Active Participle, and means "going." Note that the consonants in the Participle are the same as the consonants in the Past Form. The Waw in the Participle is used as a vowel-sign here; the word may be written הֹלֵךְ, without the Waw. The first vowel-sound in this form of the Active Participle is ō and the second vowel-sound is ē. Compare the following forms:

הָלַךְ "he went";	הֹלֵךְ "going."
בָּרַח "he fled";	בֹּרֵחַ "fleeing."
סָעַר "he was tossed";	סֹעֵר "being tossed."
יָדַע "he knew";	יוֹדֵעַ "knowing."
	Note also דֹּבֵר "speaking."

Note Pathach Furtive in בֹּרֵחַ and יוֹדֵעַ, and see page 16.

The usual form of the Simple Past is הָלַךְ. We see that the first vowel-sound is ā, and the second is ă. Some verbs have the Past Form יָרֵא with the second vowel-sound ē. In these verbs the Participle is the same as the Past. Thus יָרֵא means either "he feared" or "fearing."

We note some other forms of the Participle in Hebrew. Verbs of the form בָּא have the Participle the same as the Past Form. Thus בָּא means either "he came" or "coming." The feminine form of this Participle is בָּאָה. See page 23.

נִרְדַּם means "he slept." The simple form of this verb is רָדַם, but this is not used. Usually when נ is prefixed to the Simple Past, the verb has a passive meaning in English. The student has to keep in mind that when the Past Form is נִרְדַּם the Participle is נִרְדָּם.

We have seen that the Participle feminine has sometimes the form בָּאָה, ה‍ָ‍ָ‍ָ being added to the masculine. Sometimes the Participle feminine has the ending ת‍ָ‍ָ (ĕth).

הָפַךְ is the Past (simple) of the verb, and means "he turned" or "he overturned." We express the Passive of this by prefixing נ; thus נֶהְפַּךְ "he was overturned," pronounced nĕ-păch.

The form expressing the Passive Participle is נָהָפָךְ. A feminine form of this is נֶהְפֶּכֶת, in pause נֶהְפָּכֶת.

We have seen that the usual form of the Simple Past is הָלַךְ. Thus שָׁמַר means "he watched." But sometimes the Past has the form שִׁמֵּר, מ being doubled. This gives the verb the meaning, "he watched much," or "he worshipped." The Participle of a Past Form like שִׁמֵּר is מְשַׁמֵּר, the plural being מְשַׁמְּרִים. See page 23.

VOCABULARY XXI.

Hebrew Word.	Pronunciation.	Meaning.
אֶזְבְּחָה	ĕz-b^{e}-chā	let me sacrifice
אַל־תִּתֵּן	ăl-tĭt-tēn	do not give
הוֹלֵךְ	hō-lēch	going
הָפַךְ	hā-făch	he turned / he overturned
וַיִּבַשׁ, וַיִּבָּשׁ (pause)	wăy-yī-văsh / wăy-yī-vāsh (pause)	and it withered (dried up)
וַתַּךְ	wăt-tăch	and it smote
חֲרִישִׁית	ch^{ă}-rī-shīth	silent, hot
מְשַׁמְּרִים	m^{e}-shăm-m^{e}-rīm	worshippers
נֹאבְדָה	nō-v^{e}-dhā	let us perish
נֵדְעָה	nē-dh^{e}-ā	let us know
נַפִּילָה	năp-pī-lā	let us cast
סָעַר	sā-ăr	he was tossed
סֹעֵר	sō-ēr	being tossed
שִׁלֵּם	shĭl-lēm	he completed
אֲשַׁלְּמָה, אֲשַׁלֵּמָה (in pause)	^{ă}-shăl-l^{e}-mā / ^{ă}-shăl-lē-mā (in pause)	let me complete
שַׁחַר	shă-chăr	dawn, morning
תּוֹלַעַת	tō-lă-ăth	a worm

For pronunciation of "wăy," see page 22.

READING EXERCISE.

וַיְמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשַּׁחַר לַמָּחֳרָת וַתַּךְ
אֶת־הַקִּיקָיוֹן וַיִּיבָשׁ: וַיְהִי כִּזְרֹחַ הַשֶּׁמֶשׁ וַיְמַן אֱלֹהִים
רוּחַ קָדִים חֲרִישִׁית וַתַּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלָּף
וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מֵחַיָּי:

(Jonah iv. 7, 8.)

Literal translation.—And prepared God a worm in the going up of the dawn next day, and it smote the gourd and it (the gourd) dried up. And it was as soon as the rising of the sun and prepared God a hot east wind and smote the sun upon the head of Jonah and he was faint and he asked his life to die and he said better my death than my life.

EXERCISE XXVI.

(1) Take my land from me.
(2) Do not give his mantle into his right hand.
(3) Go to Nineveh and let us not perish.
(4) Let me complete the sacrifice which I vowed. (Voc. IV.)
(5) Come and let us cast lots.
(6) God prepared a hot east wind.
(7) O sleeper, rise and go unto Nineveh.
(8) He said: "The city (fem.) [is] overturned."
(9) He saw a ship (fem.) coming into Joppa.

Note.—(8) Do not translate "is." Use fem. part. for "overturned."

LESSON XXIV.

The Verb.—Infinitive.—The student is directed to Lesson IX., where he will read about the Construct Form of the Noun. דִּבַּר is the Construct Form of the Noun דָּבָר. Just as we have the two forms of the Noun, the Noun Absolute and the Noun Construct, so there are two forms of the Infinitive, the Infinitive Absolute and the Infinitive Construct.

We speak here only of the more common form, the Infinitive Construct. The table given below indicates the manner in which the Infinitive Construct is formed from the Past Form of the Verb.

אָמַר he said	אֱמֹר to say
בָּא he came	בּוֹא to come
בָּלַע he swallowed	בְּלֹעַ to swallow
בָּרַח he fled	בְּרֹחַ to flee
הָיָה he was	הְיוֹת to be
זָרַח it rose	זְרֹחַ to rise
מֵת he died	מוּת to die
עָלָה he went up	עֲלוֹת to go up
עָשָׂה he did	עֲשׂוֹת to do
הִבִּיט he beheld	הַבִּיט to behold
הִצִּיל he delivered	הַצִּיל to deliver
הֵקֵל he lightened	הָקֵל to lighten
הֵשִׁיב he brought back	הָשִׁיב to bring back
הִתְעַטֵּף he fainted	הִתְעַטֵּף to faint
נִשְׁבַּר he is broken	הִשָּׁבֵר to be broken

Frequently the preposition לְ is prefixed to the Infinitive Construct. (Compare the Infinitive in English with "to" prefixed.) Hence we have לַעֲשׂוֹת to do, לְהַבִּיט to behold, לֵאמֹר to say, לָבוֹא to come, לִבְלֹעַ to swallow, לִבְרֹחַ to flee, לִהְיוֹת to be, לָמוּת to die, לְהָקֵל to lighten, לְהַצִּיל to deliver, לְהָשִׁיב to bring back, לְהִשָּׁבֵר to be broken.

When two vocal sh^{e}vas come together, the first becomes chireq ◌ִ. Hence לִבְלֹעַ.

Note the forms לֵאמֹר to say; לָבוֹא to come; לָמוּת to die.

Sometimes the Infinitive Form is best translated by our Participle. Thus לֵאמֹר "saying," literally, "to say." So the phrase בְּהִתְעַטֵּף עָלַי נַפְשִׁי means, literally, "In the fainting upon me of my soul," or in ordinary English, "When my soul fainted upon me."

בַּעֲלוֹת הַשַּׁחַר means, literally, "In the going up of the dawn, or "As dawn went up."

כְּזָרַח הַשֶּׁמֶשׁ means, literally, "As soon as the rising of the sun," or "When the sun rose."

The following examples illustrate the use of the Infinitive in Hebrew:

He went down to go with them	יָרַד לָבוֹא עִמָּהֶם
He prepared a fish to swallow Jonah	מָנָה דָּג לִבְלֹעַ יוֹנָה
He rose to flee to Tarshish	קָם לִבְרֹחַ תַּרְשִׁישָׁה

We have one example of the Infinitive Absolute in the Book of Jonah. We saw in Voc. XIX. that הֵיטִיב means "he did well," while the Infinitive Form הֵיטֵב means "honestly."

הֵיטֵב is the Infinitive Absolute, and is used as an adverb here. The Infinitive Construct Form is הֵיטִיב.

VOCABULARY XXII.

Hebrew Word.	Pronunciation.	Meaning.
לִהְיוֹת	lĭ-yōth	to be
זָרַח	zā-răch	it rose
זְרֹחַ	z^{e}-rō-ăch	to rise
מָוֶת	mā-wĕth	death
מֵת	mēth	he died
לָמוּת	lā-mūth	to die
הִבִּיט	hĭb-bīt	he looked
לְהַבִּיט	l^{e}-hăb-bīt	to look
הִצִּיל	hĭts-tsīl	he delivered
לְהַצִּיל	l^{e}-hăts-tsīl	to deliver
עֲלוֹת	^{ă}-lōth	to go up
הִתְעַטֵּף	hĭth-ăt-tēf	to faint / he fainted

VOCABULARY XXII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning
שָׁבַר	shā-văr	he broke
נִשְׁבַּר	nĭsh-băr	he is broken
לְהִשָּׁבֵר	l^{e}-hĭsh-shā-vēr	to be broken
הֵשִׁיב	hē-shīv	he brought back
לְהָשִׁיב	l^{e}-hā-shīv	to bring back

READING EXERCISE.

וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הַהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקָיוֹן
וַיֹּאמֶר הֵיטֵב חָרָה־לִי עַד־מָוֶת: וַיֹּאמֶר יְהוָה אַתָּה
חַסְתָּ עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ
שֶׁבִּן־לַיְלָה הָיָה וּבִן־לַיְלָה אָבָד:

(Jonah iv. 9, 10.)

Literal translation.—And said God unto Jonah, Really has (anger) burned to thee concerning the gourd? And he said, Really (anger) has burned to me unto death. And said Jehovah, *Thou* hast had pity on the gourd which thou hast not toiled on it and thou hast not brought it up, which the son of a night was and the son of a night perished.

(1) "For which thou hast not toiled." See page 62.

(2) "Which was the thing of a night and perished the thing of a night," that is, "Which came in a night and perished in a night."

EXERCISE XXVII.

(1) When the sun rose, Jehovah prepared a worm.

(2) Jonah went down to Tarshish to go into a ship.

(3) The word of the Lord came[1] unto him saying, "Go to Joppa."

(4) He cast out Jonah to lighten the ship.

(5) And the man said, "Go to bring back Jonah to[2] the dry land."

(6) On the coming up of the dawn he went down to look to[2] the temple.

(7) He made a gourd to deliver the man from his affliction.[3]

(1) Say, "The word of the Lord was."

(2) Say, "unto."

(3) Say, "his evil." See page 40.

LESSON XXV.

The Verb.—Verbal Suffixes.—We have already considered the pronoun suffixes added to Nouns and Prepositions. (See Lessons XI., XII., XVI.) We now turn to the pronoun suffixes added to the Verb.

We begin with the Past Form of the Verb. The 3rd plural of the Past Form אָפַף is אָפְפוּ (page 68). This word אָפְפוּ is used in Hebrew poetry and means "they surrounded." In the phrase "they surrounded me," the word "me" is expressed in Hebrew by adding נִי··· to the word אָפְפוּ. This gives us אֲפָפוּנִי. Note the change in the vowel-sounds. The first syllable becomes indistinct, the second long; thus ă-fā-fū-nī, from ā-f^{e}-fū.

Note, then, that this is the way in which the 1st singular pronoun suffix is attached to the 3rd plural of the Past Form like אָפַף.

"Me" after the 2nd plural Imperative is expressed in the same way, by adding נִי···.

נָשָׂא (nā-sā) means "he lifted up."

שְׂאוּ (s^{e}-ū) is "lift up," the plural form of the Imperative.

שָׂאוּנִי (sā-ū-nī) is "lift me up." (Note vowel under שׂ.)

So הָטִילוּ is "cast." (See Voc. XVII.)

הָטִילֻנִי is "cast me."

We return to the Past Form. גִּדַּל is a Past Form, and means "he brought up," in the sense of "making grow" or "rearing." "Thou hast brought up" is גִּדַּלְתָּ (page 68). In the phrase, "thou hast brought up him," the word "him" is expressed by changing the ending -tā into -tō (תָּ to תּוֹ). Thus גִּדַּלְתּוֹ is "thou hast brought him up," or "thou hast brought it up," when "it" refers to a masculine noun.

We turn now to the case of pronoun suffixes added to the Imperfect Form. וַיַּעַן means "and he answered." This is the 3rd singular masculine of the Imperfect Form with ו consecutive prefixed. In the phrase, "And he answered

me," the word "me" is expressed by adding -ēni (נִי...) to וַיַּעַן. Thus we get וַיַּעֲנֵנִי. Note that the third syllable becomes indistinct (wăy-yă-^{ă}-nē-nī).

So also יְסֹבֵב (y^{e}-sō-vēv) is an Imperfect Form, and means "he surrounds" or "he will surround."

"He surrounds me" is יְסֹבְבֵנִי (y^{e}-sō-v^{e}-vē-nī), the third syllable being indistinct, as in וַיַּעֲנֵנִי.

"Me" is expressed in the same way after the 2nd singular masculine of the Imperfect Form.

יַשְׁלִיךְ means "he will cast," and תַּשְׁלִיךְ "thou wilt cast," as the 2nd singular masculine is formed from the 3rd singular masculine of the Imperfect by changing the first letter י into ת.

וַתַּשְׁלִיךְ means "and thou hast cast" (page 75). "And thou hast cast me" is וַתַּשְׁלִיכֵנִי.

We have seen (Voc. XX.) that וַיָּטִילוּ means "and they cast." יָטִילוּ is the 3rd plural of the Imperfect Form, the Past Form being הֵטִיל (Voc. XVII.). In the phrase, "and they cast him," the word "him" is expressed by adding הוּ... to וַיָּטִילוּ. Thus וַיָּטִילֻהוּ or וַיְטִלֻהוּ. Note that the vowel under the first י becomes indistinct.

In conclusion, note suffixes added to Infinitive Forms; הֱיוֹתִי "my being."

VOCABULARY XXIII.

Hebrew Word.	Pronunciation.	Meaning.
אָפְפוּ	ā-f^{e}-fū	they surrounded (in poetry)
גִּדֵּל	gĭd-dēl	he brought up
גִּדַּלְתָּ	gĭd-dăl-tā	thou hast brought up
הִכָּה	hĭk-kā	he smote
וַיַּךְ	wăy-yăch	and he smote
וַתַּךְ	wăt-tăch	and she smote, or and thou didst smite
הִשְׁלִיךְ	hĭsh-līch	he cast
יַשְׁלִיךְ	yăsh-līch	he will cast
וַתַּשְׁלִיךְ	wăt-tăsh-līch	and thou didst cast and she cast

VOCABULARY XXIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
יְסֹבֵב	y^{e}-sō-vēv	he will surround
וַיַּעַל	wăy-yă-ăl	and he went up
עָנָה	ā-nā	he answered
וַיַּעַן	wăy-yă-ăn	and he answered
שְׂמֹאל	s^{e}-mōl	left hand
שָׂמַח	sā-măch	he rejoiced
וַיִּשְׂמַח	wăy-yĭs-măch	and he rejoiced
שָׁאַל	shā-ăl	he asked
וַיִּשְׁאַל	wăy-yĭsh-ăl	and he asked

READING EXERCISE.

וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְּׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃

(Jonah iv. 11.)

Literal translation.—And I, shall not I have pity on Nineveh, the great city which there are in it [1] more [2] than twelve times ten thousand men [3] who do not know between their [3] right and their left and much cattle.

(1) "In which there are." See page 61.

(2) Comparative degree. See page 51.

(3) Literally, "man," and "his right hand," "his left hand."

EXERCISE XXVIII

(1) He said unto me, "Thou hast brought him up."

(2) Jonah said, "Cast me into the sea," and they cast him into it.

(3) The stream surrounds me. (Use נָהָר, Voc. XI.)

(4) I called unto God and He answered me.

(5) He went down to Joppa, and he cast me into the sea.

(6) I said this word while I was yet in Nineveh.

(For "while I was yet," use עַד־ with Infinitive, "my being," page 87.)

LESSON XXVI.

Certain *idiomatic phrases* should be specially noted.

Chap. i. ver. 5, אִישׁ אֶל־אֱלֹהָיו "Each to his God." Literally, "A man unto his God." Compare אִישׁ אֶל־רֵעֵהוּ "Each to his neighbour" (p. 40), and אִישׁ מִדַּרְכּוֹ. (See i. 7, iii. 8.)

Chap. i. ver. 8, וְאֵי־מִזֶּה עַם אַתָּה "And of what people art thou?" Literally, "And whence a people thou?" אֵי־מִזֶּה means "whence?"

Chap. i. ver. 10, וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה "And the men feared greatly." Literally, "And the men feared a great fear." Compare וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה (iv. 1) "And it was a great grief to Jonah." Literally, "And it was evil unto Jonah, a great evil." Compare also וַיִּשְׂמַח יוֹנָה שִׂמְחָה גְדוֹלָה (iv. 6) "And Jonah rejoiced very much." Literally, "And Jonah rejoiced a great joy."

Chap. i. ver. 11, כִּי הַיָּם הוֹלֵךְ וְסֹעֵר "For the sea was growing more and more stormy." Literally, "For the sea going and tossed."

Chap. ii. ver. 5, אוֹסִיף לְהַבִּיט "I shall again behold." Literally, "I shall add to behold." (Voc. XIX.)

Chap. iii. ver. 5, מִגְּדוֹלָם וְעַד־קְטַנָּם "From the greatest of them to the least." Literally, "From their great and unto their small."

Chap. iv. ver. 9, חָרָה־לְךָ "Thou hast been angry." Literally, "(Anger) has burned to thee." See Voc. XVIII. Compare iv. 1, וַיִּחַר לוֹ. Literally, "And (anger) burned to him."

Chap. iv. ver. 10, שֶׁבִּן־לַיְלָה הָיָה "Which came in a night." Literally, "Which the son of a night was."

Chap. iv. ver. 11, הַרְבֵּה מִשְּׁתֵּים־עֶשְׂרֵה רִבּוֹ "More than twelve times ten thousand."

Chap. iv. ver. 11, בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ "Between his right hand and his left." Literally, "Between his right hand to his left hand."

VOCABULARY XXIV.

Hebrew Word.	Pronunciation.	Meaning.
אֵי־מִזֶּה	ē-mĭz-zĕ	whence?
בֵּין	bēn	between
הִתְעַלָּף	hĭth-ăl-lēf	he was faint
יִתְעַלָּף	yĭth-ăl-lēf	he will be faint
וַיִּתְעַלָּף (in pause)	wăy-yĭth-ăl-lāf	and he was faint
יָבֵשׁ	yā-vēsh	he is dried up
וַיִּבַשׁ	wăy-yī-văsh	and he is dried up
וַיִּבָשׁ (in pause)	wăy-yī-vāsh	"
יֵשׁ or יֶשׁ־	yēsh or yĕsh	there is / there are
רִבּוֹ	rĭb-bō	ten thousand
רֵעַ	rē-ă	a neighbour
רֵעֵהוּ	rē-ē-hū	his neighbour

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